EXERCISES

IN ENGLISH AND TAMUL

ON THE

PENTATEUCH

TAKEN CHIEFLY

FROM

THE REV. MR. SELLON'S

ABRIDGMENT

OF THE

HOLY SCRIPTURES

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PART 1ST.

Chapter 1st.

EXERCISE 1st.

In the *beginning*, *God created* the *heaven* and the *earth*.

Beginning	ஆதி	When every thing was first made.
God	பராபரன்	The great Being who made all things.
To Create	சிருஷ்டிக்கிறது	To make out of nothing.
Heaven	வானம்	The sky, the air, or the habitation of God and Angels.
The Earth	பூமி.	The round world on which we live.

EXERCISE 2nd.

The *great Creator himself never* had a beginning, God is from *everlasting* to everlasting.

Great	பெரிய	Mighty, adorable, noble, large.
Creator	சிருஷ்டிகர்	God, The Being who made us and all things.
Himself	தாமே	He, himself.
Never	ஒருகாலும்மில்லை	At no time, In no degree.
Everlasting	நித்தியமான	Always, without beginning or end.

EXERCISE 3RD.

But there was a *time*, when this *world* and all *things* in it *began to be*.

Time	காலம்	Season, the measure of duration.
World	உலகம்	The earth.
Things	வஸ்துக்கள்	Whatever exists; all that is in the world, except man.
To begin	தொடங்குகிறது	To commence an action or state; as, the day begins when the Sun rises.
To be	இருக்கிறது	To live, to exist.

EXERCISE 4TH.

He made them at his *own pleasure*, at *that* time, and in that *manner*, which he *saw best* and *fittest* for the *wonderful work*.

Own	சொந்த	Signifies belonging to any one; as, my own, his own.
Pleasure	இஷ்டம்	Inclination, choice.
That	அந்த	The opposite to this.
Manner	விதம்	Form, custom, way.
Saw (to see)	பார்க்கிறது	To look, to consider.
Best	மிகவுநல்ல	Better than all.
Fittest	மிகுவுந்தகுதியான	The most proper.
Wonderful	ஆச்சரியமான	Great, strange, admirable.
Work	கிரியை	Any thing made or done.

EXERCISE 5TH.

He created the *Sun*, *Moon*; and *Stars*; he made the *air*, the earth and *the Sea*.

The Sun	சூரியன	The round globe that shines by day.
The Moon	சநதிரன	The great globe that shines by night.
The Stars	நடசததிரஙகள	The smaller globes that shine by night.
The Air	ஆகாசம	The element that surrounds the earth.
The Sea	சமுததிரம	The great waters that divide one land from another.

EXERCISE 6TH.

And *Filled* then with *various living creatures, birds, beasts* and *fishes*: and lastly, he created man out of the dust of the earth.

To fill	நிரபபுகிறது	To supply with every thing.
Various	நாநா	Different.
Living creature	சீவசெநது	Any thing that lives.
Bird	பறவை	The feathered creature that lives in the air.
Beast	மிருகம	The dumb creature that lives on the earth.
Fish	மீன	The creature that lives in the water.

EXERCISE 7TH.

It was *not good* for man to be *alone; to remain without a companion.*

Not	அல்ல	The negation.
Good	நல்ல	Proper, right, virtuous.
Alone	தனியே	By himself.
To remain	இருக்கிறது	To be, to live.
Without	இல்லாமல்	Not to have.
Companion	துணை	A partner, an associate.

EXERCISE 8TH.

Therefore the Almighty, having *taken* one of his *ribs, while* he was *sleeping.*

Therefore	ஆகையால்	For that reason.
The Almighty	சர்வவல்லவர்	God, who has all power, and can do every thing.
To take	எடுக்கிறது	To receive, to carry away.
Rib	விலாவெலும்பு	A bone in the side of the body.
While	வேளையில்	In the mean time.
To sleep	தூங்குகிறது	To repose, rest.

EXERCISE 9TH.

Of that rib the Lord made a *woman,* and she became the *man's Wife.*

Woman	மனுஷி	The female of the human race.

Man	மனிஷன்	The male of the human race.
Wife	பெண்டாட்டி	A woman married to a man.

EXERCISE 10TH.

God *doubtless* formed the woman in this manner, *to remind husbands* and wives of their near *relation.*

Doubtless	சந்தேகமில்லாமல்	Almost certain or sure.
To remind	நினைப்பூட்டுகிறது	To make him remember.
Husband	புருஷன்	A married man.
Near relation	நெருங்கின சம்பந்தம்	Near of kin, close connection.

EXERCISE 11TH.

And of the *tender love*, which *ought always to subsist between them.*

Tender	இளகின	Soft, effeminate.
Love	பட்சம்	Fondness, attachment.
Ought	வேண்டி	Fit, necessary.
Always	எப்பொழுதும்	At all times.
To subsist	இருக்கிறது	To be, to remain.
Between them	அவர்களுக்குள்ளே	In both their hearts, mutual.

EXERCISE 12TH.

On the *Seventh day* God *rested* from his works: not that the *Creation fatigued* him.

Seventh	எழாம	The ordinal of Seven.
Day	நாள அலலது பகல	The time when the sun is seen.
To rest	ஆசோஸதயாயி ருககிறது	To cease to do any thing.
Creation	சிருடடிபபு	Every thing that was created.
To fatigue	ஆயாசமுணடா ககுகிறது	To make tired, or to tire. To weary.

EXERCISE 13TH.

But having *finished* the things *which* he *intended* to make, he *left off*.

To finish	முடிககிறது	To compleat, or make an end of.
Which	எது	A pronoun, relating to things.
To intend	சஙகறபிககிறது	To mean, to design.
To leave off	விடடுவிடுகிறது	To do no more.

EXERCISE 14TH.

He *then viewed* them with *pleasure*, and *pronounced* them to be very *good*.

Then	பிறபாடு	Afterwards, at that time.

To view உற்றுப்பார்க்கிறது To look at attentively.
Pleasure சந்துஷ்டி Delight, satisfaction.
To pronounce திருவுளம்பற்றுகிறது To declare.
Very good மிகவுநல்ல Excellent, as good as possible.

EXERCISE 15TH.

Who can sufficiently declare **the works of thy *power*, wisdom and *goodness*, O God!**

Who எவன் A pronoun, meaning what man or person.
Can மாட்டுவான் Is able.
Sufficiently போதரவாய் Properly, enough.
To declare விளம்புகிறது To proclaim, to tell openly.
Power வல்லமை Might, strength.
Goodness நன்மை Kindness.

EXERCISE 16TH.

Thou who created and dost *support* all things, who can *utter* all thy *praise*.

To support ஆதரிக்கிறது To sustain, help up.
To utter உச்சரிக்கிறது To declare, speak, pronounce.
Praise தோத்திரம் Commendation, applause.

EXERCISE 17TH.

Imprint upon my *mind* a deep *sense* of thy *infinite excellencies.*

To imprint	பதிக்கிறது	To stamp, or make an impression.
Mind	மனது	Intellectual capacity, memory: the power of thinking.
Sense	அறிவு	Perception, understanding.
Infinite	அனந்தம்	Unbounded, unlimitted.
Excellence	மேன்மை	Perfection, perfect goodness.

EXERCISE 18TH.

And *teach* me, O thou *Father* of *Spirits, to love* thee with all my *heart.*

To teach	கற்பிக்கிறது	To instruct, inform.
Father	பிதா	He who begets. For the sake of example, God begat or made all spirits.
Spirit	ஆவி	An incorporeal being, an angel, the soul of man.
To love	நேசிக்கிறது	To regard witk affection, to like.
Heart	இருதயம்	The seat of life in the animal body.

EXERCISE 19TH.

Teach me *to fear* thee with the *profoundest reverence*, and to put a *steady trust* and *confidence* in thee.

To fear	பயப்படுகிறது	To reverence, to dread.
Profound	மிகுந்த அல்லது ஆழமுள்ள	Deep, humble, most respectful.
Reverence	வணக்கம்	Veneration, respect, awful regard.
Steady	உறுதியான	Firm, constant.
Trust	நம்பிக்கை	Reliance, confidence.
Confidence	திடவிசுவாசம்	Trust, reliance, assurance.

EXERCISE 20TH.

Teach me *to worship* thee with a *pure adoration*, and *to honor* and *obey* thee while I have life.

To worship	பூசிக்கிறது	To adore, to honor with religious rites.
Pure	சுத்தமான	Clean, real, holy.
Adoration	தொழுகை	The homage paid to God.
To honor	கனப்படுத்துகிறது	To reverence.
To obey	கீழ்ப்படிகிறது	To submit to what is commanded.

RECAPITULATION.

In the beginning God created the heaven and the earth. The great Creator himself never had a beginning. God is from everlasting to everlasting. But there was a time when this world and all things in it began to be. He made them at his own pleasure, at that time, and in that manner, which he saw best and fittest for the wonderful work. He created the Sun, Moon and Stars; he made the air, the earth and the sea: and filled them with various living creatures, birds, beasts and fishes; and lastly, he created man out of the dust of the earth.

It was not good for man to be alone; to remain without a Companion. Therefore the Almighty having taken one of his ribs while he was sleeping, made of that rib a woman, and she became the Man's wife.

God doubtless formed the woman in this manner, to remind husbands and wives of their near relation, and of the tender love which ought always to subsist between them.

On the seventh day, God rested from his works. Not that the Creation fatigued him: but having finished the things he intended to make, he left off. He then viewed them with pleasure, and pronounced them to be very good.

Who can sufficiently declare the works of thy power, wisdom and goodness, O God! Thou who created and dost support all things, who can utter all thy praise! Imprint upon my mind a deep sense of thy infinite excellencies: and teach me, O thou Father of Spirits, to love thee with all my heart! Teach me to fear thee with the profoundest reverence, and to put a steady trust and confidence in thee. Teach me to worship thee with a pure adoration, and to honor and obey thee while I have life.

Chapter 2nd.

EXERCISE 1st.

Man was created *innocent* and *upright*, with *powers* of *understanting* and *will*, after *image* of God.

Innocent	பாவமில்லாத	Without sin, pure.
Upright	நிதானமுள்ள	Honest, faithful.
Powers	சத்துவங்கள	The faculties of the mind.
Understanding	புத்தி	Comprehension, intelligence.
Will	சித்தம்	Inclination, choice.
Image	சாயல்	Likeness, resemblance.

EXERCISE 2nd.

For it was in the powers of his *mind*, and not in the *form* of his *body*, that the *holy Scripture* says—" Man was made in the image of God."

Mind	மனம்	The intellectual capacity of man.
Form	உருவம்	Shape, figure.
Body	தேகம்	The animal substance of man.
Holy	பரிசுத்தமான	Sacred, godly.
Scripture	வேதம்	Sacred writings, the Bible.

EXERCISE 3RD.

He was ***immediately placed*** in the ***fruitful*** and ***pleasant garden*** of Eden.

Immediately	உடனே	Instantly, without delay.
To place	வைக்கிறது	To put, to keep, to fix.
Fruitful	செழிப்புள்ள	Producing fruit; prolific; fertile.
Pleasant	சிங்கார	Charming, agreeable.
Garden	தோட்டம்	A piece of ground cultivated for fruits, herbs &c.

EXERCISE 4TH.

Where he ***enjoyed*** his ***Maker's*** love, who ***indulged*** him in the ***free use*** of all the ***delights*** that ***surrounded*** him.

To enjoy	அநுபவிக்கிறது	To be pleased with, or to possess any thing.
Maker	சிருட்டிகர்	Creator, one who manufactures any thing.
To indulge	தாட்சணியங் கொடுக்கிறது	To grant out of favour, to gratify with concession.
Free	தாராளமான	Unrestrained; with liberty.
Use	அநுபவம்	The employment or consumption of any thing.
Delights	இன்பங்கள்	Pleasing objects or things.
To surround	சூழ்ந்துகொள்ளுகிறது	To be on all sides, to encompass.

EXERCISE 5TH.

With *only* one *restraint*, as a *test* or trial of his *obedience*.

Only	மாததிரம	**Single, not more than one.**
Restraint	விலககு	**Hinderance, check.**
Test	சோதனை	**Trial, experiment.**
Obedience	கீழபபடியுதல	**Submission to authority.**

EXERCISE 6TH.

And that restraint was, God *forbad* him *to touch* the *fruit* of the *tree* in the *middle* of the Garden.

To forbid	விலககுகிறது	**To prohibit, to command to forbear.**
To touch	தொடுகிறது	**To handle gently.**
Fruit	பழம	**The produce of a tree, which contains the seed.**
Tree	விருடசம	**A large vegetable with trunk and branches.**
Middle	நடு	**The centre.**

EXERCISE 7TH.

Which was *called* the Tree of *knowledge*, the knowledge of Good and *Evil*, with a *sacred assurance* that if he did touch it, he should *die*.

To call	எனகிறது	**To give a name.**

Knowledge	அறிவு	**Understanding, learning.**
Evil	பொல்லாங்கு	**Wickedness, vice.**
Sacred	திவ்விய	**Holy, divine, awful.**
Assurance	நிச்சயிப்பு	**Declaration.**
To die	சாகிறது	**To expire, to cease to live.**

EXERCISE 8TH.

Our first *Parents*, while they obeyed God, enjoyed *uninterrupted ease* and *happiness*.

Parents	பெற்றவர்கள	**Mother and Father.**
Uninterrupted	தடையில்லாமல்	**Not broken, undisturbed.**
Ease	சமாதானம்	**Quiet, rest, tranquillity.**
Happiness	பாக்கியம்	**Bliss, felicity.**

EXERCISE 9TH.

And if they had *preserved* their *innocence* in this *state* of *trial*, they would have been *raised, in due time*, from earth to heaven.

To preserve	காப்பாற்றிக்கொள்ளுகிறது	**To keep perfect and secure.**
Innocence	குற்றமில்லாமை	**Purity, free from sin.**
State	நிலைமை	**Condition.**
To raise	உயர்த்துகிறது	**To lift up, to exalt.**
In due time	ஏற்றகாலத்திலே	**At the proper season.**

EXERCISE 10TH.

But they *ungratefully disobeyed* the *divine command;* and *ate* of the fruit of that tree, which they were forbidden to eat.

Ungratefully	பததமிலலாமல	With ingratitude, wickedly.
To disobey	கீழபபடியாதிருககிறது	To do what we are told not to do.
Divine	தெயவீகமான	From heaven.
Command	கடடளை	Charge, moral law, precept.
To eat	பொசிககிறது	To consume, to devour with the mouth.

EXERCISE 11TH.

Thus *Sin entered* into the world, and death by sin. ***The human constitution*** was immediately *debased* and *impaired.*

Sin	பாவம	An act against religion and the laws of God.
To enter	பிரவேசிககிறது	To come or go in.
The human constitution	மனிதர்சுவாபம	Both the nature of the body, and the temper of the mind of man.
To debase	தாழததுகிறது	To adulterate; to make bad or mean.
To impair	கெடுககிறது	To injure.

EXERCISE 12TH.

And a *sinful corrupt nature, subject* to *disease* and death, was *derived* from Adam to all his *posterity*.

Sinful	பாவமுளள	Full of sin.
Corrupt	அழிவுளள	Unclean, tainted, perishable.
Nature	சுபாவம	Constitution, disposition.
Subject	உளளான	Liable.
Disease	வியாதி	Distemper, sickness, evil
To derive	பறுகிறது	To receive by transmission.
Posterity	சநததி	Children, descendants.

EXERCISE 13TH.

What could make them *forfeit* their *lives* and happiness in this *manner?* What could make them disobey their Maker and *Benefactor?*

To forfeit	அபராதிககிறது	To lose by some crime or breach of condition.
Life	சீவன	The animation of the body.
Manner	பிரகாரம	Way, method.
Benefactor	உபகாரி.	One who bestows favours.

EXERCISE 14TH.

It was by *attending* to the *bad counsel* of the *Devil*; for he is the *enemy* of God and Man, and *seeks* to *ruin* the *human race*.

To attend	செவிகொடுக்கிறது	To mind, give ear, regard.
Bad	பொல்லாத	Evil, foul.
Counsel	ஆலோசனை	Advice, direction.
Devil	பிசாசு	Satan, the author of all evil.
Enemy	சத்துரு	Foe, antagonist.
To seek	தேடுகிறது	To endeavour, to try for.
To ruin	சேதபபடுததுகிறது	To destroy.
Human race	மனிஷியசாதி	All mankind.

EXERCISE 15TH

He was *originally* a holy *angel* in heaven, but was *cast* into *hell* for his *pride* and disobedience.

Originally	ஆதியிலே	At the beginning.
Angel	தெய்வதூதன	A heavenly messenger.
To cast	தளளுகிறது	To throw, to hurl.
Hell	நரகம	The place of torment for devils and wicked men, in the next world.
Pride	அகநதை	Ostentation, love of self, conceit.

EXERCISE 16TH.

And now he is full of ***malice***, ***envy***, and ***deceit***, seeking to ***spread misery*** and ***ruin*** through the world.

Malice	குரோதம	Badness of design, ill intention.
Envy	பொறாமை	The pain which the Devil and bad men feel, when they see another good and happy.
Deceit.	வஞசனை	Fraud, stratagem, artifice.
To spread	பர்வபபணணுகிறது	To extend, to expand.
Misery	நிரபாககியம	Wretchedness, great calamity.
Ruin	அழிவு	Destruction, perdition.

EXERCISE 17TH.

As the ***poison*** of a ***serpent kills*** the body, so the ***temptations*** of the devil ***destroy*** the ***soul***.

Poison	விஷம	Venom, bane.
Serpent	சரபபம	A certain kind of snake.
To kill	கொலலுகிறது	To deprive of life.
Temptation	பொலலாபபுககேவுதல	Enticement, solicitation to ill.
To destroy	அழிககிறது	To ruin, to overthrow.
Soul	ஆததுமா	The spiritual and immortal part of Man.

EXERCISE 18TH.

In the *form* of a Serpent he *tempted* our *first Mother Eve*, and in the *dispositions* of a Serpent he now tempts us.

Form	உருவம்	Likeness, resemblance.
To tempt	பொல்லாப்புக் கேவுகிறது	To entice, to solicit to evil.
First mother	ஆதித்தாய்	The mother of all the human race.
Eve	ஏவாள்	Her name.
Disposition	குணம்	Temper of the mind.

EXERCISE 19TH.

He *overcame* Eve, by *persuading* her to eat the fruit which God told her not to eat; and he *subdues* us, by *prevailing* on us to disobey the *divine law*.

To overcome	மேலிடுகிறது	To subdue, to conquer.
To persuade	போதிக்கிறது	To influence by arguments &c.
To subdue	கீழ்ப்படுத்துகிறது	To overcome, to conquer.
To prevail	மேற்பெலனாயிருக்கிறது	To persuade, to influence.
Divine law	வேதநூல்	The commandments of God.

EXERCISE 20TH.

Eve persuaded Adam to eat the *forbidden* fruit with her: and *thus* one *wicked* man makes *others* as *bad as himself*.

Forbidden	விலககின	**Prohibited.**
Thus	இபபடி	**In this manner.**
Wicked	பொலலாத	**Ungodly, bad, sinful.**
Others	மாறறவர்கள	**Different, some persons beside.**
Bad	கெடட	**Wicked, evil, sinful.**
As himself	தனனைபபோல	**The same as he.**

EXERCISE 21ST.

Before they sinned, they were happy and *walked with* God; *afterwards* they were *wretched*, and the Lord *drove* them *from His presence*.

Before	முனனே	**The time previous.**
To walk with	நடககிறது	**To accompany, to move in the presence of, or with any one.**
Afterwards	பினபு	**The succeeding time.**
Wretched	நிறபாககியமுளள	**Unhappy, miserable.**
To drive	துரததுகிறது	**To expel by force.**
From His presence	தமது சனனிதானததினினறும.	**From before Him.**

EXERCISE 22ND.

So Man is the *author* of his own *misery*—To be *good* is to be happy; To be wicked is to be *miserable*.

Author	காரணன்	The causer, he who produces any thing.
Misery	நிர்ப்பாக்கியம்	Wretchedness, calamity.
Good	நல்ல	Not evil, proper.
Miserable	நிர்ப்பாக்கியப்பட்ட	Wretched, unhappy.

EXERCISE 23RD.

We are good when we *worship* God with a *true heart*, and are *just* in all our *dealings* with men.

To worship	தொழுகிறது	To adore, to honour.
True	உண்மையுள்ள	Faithful, not false.
Heart	இருதயம்	The seat of life, the disposition of the mind.
Just	நீதியுள்ள	Upright, honest.
Dealings	காரியங்கள்	Intercourse, transactions.

EXERCISE 24TH.

We are wicked when we *break* God's Commandments, by *lying*, *stealing*, *bearing false witness*; or doing any thing *to injure* another man.

To break தவிர்ககிறது To disobey, to transgress.
To lie பொயககிறது To say what is untrue.
To steal திருடுகிறது To take what is not our own.
To bear false witness பொ.யசாட்சிசொலலுகிறது To accuse unjustly and deceitfully.
To injure நிநதிககிறது To wrong, to hurt unjustly.

EXERCISE 25TH.

When our first parents had sinned, they were *ashamed to meet* God; and they *endeavoured to hide themselves amongst* the trees of the garden.

To be ashamed வெட்கப படுகிறது To be filled with fear or confusion.
To meet சநதிககிறது To encounter.
To endeavour பிரயததன மபணணுகிறது To try, to attempt.
To hide ஒளிததுககொள ளுகிறது To conceal.
Themselves தாமே Their own persons.
Amongst உளளே Mingled with, in the midst of any thing.

EXERCISE 26th.

But this was *impossible*—The Lord *knew where* they were, and *called* Adam to Him, *to give account* of what he had done.

Impossible கூடாத	Any thing that cannot be done or attained.
To know அறிகிறது	To understand, to perceive.
Where எஙகே	In what place.
To call அழைக்கிறது	To summon by command.
To give account விபரிக கிறது	To explain, to declare fully.

EXERCISE 27th.

No man can hide his sins from God—He is *acquainted* with the *very thoughts* and *desires* of the heart.

To be acquaint with அறி கிறது	To be well informed upon, or conscious of.
Very thoughts அநதவெ ணணஙகளையே	True, real, inmost ideas, reflections or designs.
Desire விருபபம	Wish, inclination.

EXERCISE 28TH.

And He will ***summon*** us ***into His presence*** at the ***last*** day, ***to answer*** for all the ***deeds*** done in the body.

To summon	அழைப்பிக்கிறது	To call judicially.
Into His presence	தம்முடைய சன்னதிக்கு	Before Him.
Last	கடைசி	Final.
To answer for	உத்தரவு பண்ணுகிறது	To give an account of, to explain.
Deeds	செய்கைகளை	Actions, works.

EXERCISE 29TH.

No sooner had the Lord ***told*** Adam and Eve, that He would ***punish*** them for their ***iniquity***.

No sooner	உடனே	Immediately that.
To tell	சொல்லுகிறது	To declare, to inform.
To punish	தண்டிக்கிறது	To chastise, to correct.
Iniquity	அக்கிரமம்	Wickedness, unrighteousness.

EXERCISE 30TH.

Than He gave them the *gracious promise*, of a *Redeemer*, that should *save* them from the *eternal* misery they *deserved*.

Gracious	கிருபையுள்ள	Favourable, kind.
Promise	வாக்குத்தத்தம	An offer of some favour or good.
Redeemer	மீட்பவர்	One who ransoms or redeems.
To save	இரட்சிக்கிறது	To ransom, to redeem.
Eternal	நித்திய	Without end, for ever.
To deserve	பாத்திரனாகிறது	To merit, to be worthy of either good or ill.

EXERCISE 31TH.

And thus will He *pardon* every *sinner* that *repents*, *forsakes* his sins, and *becomes* a holy, just and good man.

To pardon	மன்னிக்கிறது	To forgive or excuse.
Sinner	பாவி	An offender, a transgressor, one who is not good.
To repent	அநுதபிக்கிறது	To lament, feel and express sorrow for any thing done.
To forsake	கைவிடுகிறது	To leave off, or do so no more.
To become	ஆகுகிறது	To enter into a state or condition; to grow.

RECAPITULATION.

MAN was created innocent and upright, with powers of understanding and will, after the image of God—For it was in the powers of his mind, and not in the form of his body, that the holy scripture says, " Man was made in the image of God." He was immediately placed in the fruitful and pleasant garden of Eden: where he enjoyed his Maker's love, who indulged him in the free use of all the delights that surrounded him; with only one restraint, as a test or trial of his obedience. And that restraint was, God forbad him to touch the fruit of the tree in the middle of the Garden, which was called " the Tree of Knowledge," the knowledge of Good and Evil; with a sacred assurance, that if he did touch it, he should die. Our first parents, while they obeyed God, enjoyed uninterrupted ease and happiness; and if they had preserved their innocence in this state of trial, they would have been raised, in due time, from earth to heaven. But they ungratefully disobeyed the divine command, and ate of the fruit of that Tree, which they were forbidden to eat. Thus Sin entered into the world; and death by sin: the human constitution was immediately debased and impaired, and a sinful corrupt nature, subject to disease and death, was derived from Adam to all his posterity. What could make them forfeit their lives and happiness in this manner? What could make them disobey their Maker and Benefactor? It was by attending to the bad counsel of the Devil; for he is the enemy of God and Man, and seeks to ruin the human race. He was originally a holy Angel in heaven, but was cast into hell for his pride and disobedience. And now he is full of malice, envy and deceit, seeking to spread misery and ruin through the world. As the poison of a serpent kills the body, so the temptations of the Devil destroy the soul. In the form of a serpent he tempted our first mother Eve, and in the disposition of a serpent he now tempts us. He overcame

Eve by persuading her to eat the fruit, which God told her not to eat: and he subdues us by prevailing on us to disobey the divine law. Eve persuaded Adam to eat the forbidden fruit with her: and thus one wicked man makes others as bad as himself. Before they sinned, they were happy and walked with God; afterwards they were wretched, and the Lord drove them from His presence. So man is the author of his own misery. To be good is to be happy; to be wicked is to be miserable. We are good when we worship God with a true heart, and are just in all our dealings with men. We are wicked when we break God's commandments, by lying, stealing, bearing false witness; or doing any thing to injure another man. When our first parents had sinned, they were ashamed to meet God; and they endeavoured to hide themselves amongst the trees of the Garden. But this was impossible: the Lord knew where they were, and called Adam to Him, to give account of what he had done. No man can hide his sins from God. He is acquainted with the very thoughts and desires of the heart; and He will summon us into His presence at the last day, to answer for all the deeds done in the body. No sooner had the Lord told Adam and Eve, that He would punish them for their iniquity, than He gave them the gracious promise of a Redeemer, that should save them from the eternal misery they deserved. And thus will He pardon every sinner that repents, forsakes his sins, and becomes a holy, just and good man.

Chapter 3rd.

EXERCISE 1st.

Cain was the *first son* of Adam and Eve. He was a *tiller of ground*. Abel was the *second son*, and he was a *keeper of sheep*: and their *family gradually* increased.

First son	முதற குமாரன	First born male. child.
Tiller of the ground	பயிரிடுகிறவன	Husbandman, farmer.
Second son	இரணடாஙகுமாரன	Second born male, child.
Keeper of sheep	இடையன	Shepherd.
Family	குடுமபம	Children.
Gradually	வரவர	By degrees.

EXERCISE 2nd.

Their *tempers* were as *different* as their *occupations*. Abel was a *lover* of *righteousness*, and obedient to his parents.

Temper	குணம	Disposition of the mind.
Different	வெவவேறான	Contrary to each other.
As	போல	In the same manner or degree.
Occupation	தொழில	Business, employment.
Lover	விருமபுகிறவன	One who delights in any thing.
Righteousness	நீதி	Holiness, moral perfection.

EXERCISE 3RD.

But Cain was *obstinate* and *wicked, neither fearing* God *nor* loving Man.

But	ஆனால்	Yet, on the contrary.
Obstinate	முருட்டாட்டமுள்ள	Stubborn, perverse.
Wicked	பொல்லாத	Unrighteous, evil.
Neither	இல்லை	Not either.
To fear	பயப்படுகிறது	To reverence, to dread.
Nor	இல்லை	Not either.

EXERCISE 4TH.

It was *usual* in the *infancy* of the world, *to present oblations* to God, the giver of every good and perfect *gift*.

Usual	வாடிக்கை	Customary.
Infancy	பூர்வகாலம்	In the earliest age.
To present	கொடுக்கிறது	To offer.
Oblations	பலிகள்	Offerings, sacrifices.
Gift	காணிக்கை	Benefaction, donation, any thing given.

EXERCISE 5TH.

These two *brothers brought* their *offerings*. Abel offered of the *firstlings* of his *flock*, and Cain of the fruit of the ground.

Brother	சகோதரன	One born of the same parents.
To bring	கொணடுவருகிறது	To fetch from another place.
Offerings	நயவேததியங்கள	Oblations, sacrifices.
Firstlings	தலையீறறுகள	The first-born lambs or kids.
Flock	மநதை	A company of sheep or goats &c.

EXERCISE 6TH.

But the *sacrifice* of Abel, *on account of* his goodness, was more *acceptable* to God than the offering of Cain. And God bore *witness* to his gifts, by some *visible* token of His *favour*.

Sacrifice	பலி	Offering, oblation.
On account of	நிமிததம	Because of, in consequence of.
Acceptable	அஙகீகரிககப படததகக	Agreeable, pleasant.
Witness	சாடசி	Evidence, testimony.
Visible token	பிரததியடசமான அடையாளம	Mark or sign perceptible to the eye.
Favour	தயவு	Kindness, countenance

EXERCISE 7TH.

The Lord also ***condescended to reason*** with Cain, and ***to assure*** him that if he would be good and righteous, he, and his offering should ***likewise*** be accepted.

To condescend	இரக்கமாய்ப் பேசுகிறது	To deign, to vouchsafe.
To reason	தர்க்கிக்கிறது	To argue rationally.
To assure	நிச்செயிக்கிறது	To make confident by a firm promise, to affirm confidently.
Likewise	அப்படியே	Also, in the same manner.

EXERCISE 8TH.

But ***instead*** of ***reforming*** his ***behaviour*** and temper, he grew ***worse and worse: he hated*** his brother ***more and more.***

Instead	பதிலாக	In the room of, in the place of.
To reform	குணப்படுத்துகிறது	To amend, to change from worse to better.
Behaviour	நடக்கை	Conduct.
Worse and worse	அதிக கேடாக	Gradually worse.
To hate	வெறுக்கிறது	To detest, to abhor.
More and more	மேலும் மேலும்	To a greater degree,

EXERCISE 9TH.

And *at length* his *malice* and *anger* grew so *violent*, that he *rose up* against Abel and *slew* him.

At length	கடைசியிலே	At last, in the end.
Malice	குரோதம்	Badness of design.
Anger	கோபம்	Passion, rage.
Violent	மும்மரமான	Furious, impetuous.
To rise up	எழும்புகிறது	To make an hostile attack.
To slay	கொல்லுகிறது	To kill, to destroy.

EXERCISE 10TH.

He *thought* there was no *evidence* of his *crime*, and that *no one* would know it: but there is no *safety* except in innocence and *virtue*.

To think	நினைக்கிறது	To imagine, to fancy.
Evidence	அத்தாட்சி	Witness, testimony.
Crime	குற்றம்	Wicked action.
No one	ஒருவனுமில்லை	Not any person.
Safety	பதனம்	Security.
Virtue	சற்குணம்	Purity, moral goodness.

EXERCISE 11TH.

Wherever **we are, and *whatever* we do, we are *under* the *eye* of God.**

Wherever	எஙகேயாகிலும	In what place soever, every where.
Whatever	எனனெனன	Every thing.
Under the eye	பார்வைக குளளே	Beneath, in the view of, not hidden from the organ of vision.

EXERCISE 12TH.

The *Almighty Judge* was a *spectator* of his crime, and *afterwards expostulated* with him.

Almighty	சர்வவலலமை யுளள	Omnipotent, all powerful.
Judge	நியாயாதிபதி	One who determines whether any cause or action be good or evil.
Spectator	பார்த்துககொண டிருககிறவர் காணுகிறவன	A beholder, a looker on.
Afterwards	பினபு	In succeeding time.
To expostulate	முறையி டடுசசொலலுகிறது	To discuss, to canvass with another.

EXERCISE 13TH.

Where is Abel thy brother? What hast thou done? The *voice* of thy brother's *blood crieth* from the ground.

Voice	சத்தம்	Sound made by breath, vote, suffrage.
Blood	உதிரம்	The red liquid in the body of man and all animals.
To cry	கூப்பிடுகிறது	To call loudly, to lament.

EXERCISE 14HT.

He then *pronounced judgment* on the *murderer*: *in consequence* of which Cain *removed*, with his wife and family, from his *habitation*.

To pronounce	சொல்லுகிறது	To speak solemnly.
Judgment	நியாயத்தீர்ப்பு	Doom, sentence, opinion.
Murderer	கொலைபாதகன்	One who kills a human being unlawfully.
In consequence	அதினாலெ	Consequently, therefore.
To remove	இடமாறிப் போகிறது	To go from place to place.
Habitation	வாசஸ்தலம்	Dwelling, house.

EXERCISE 15TH.

And having *wandered* from *place* to place, as a *fugitive* and a *vagabond*, at length *settled* in the *land* of Nod.

To wander	அலைந்துதிரிகிறது	To rove, to go here and there, to ramble about,
Place	இடம்	A particular portion of space, position.
Fugitive	ஓடுகாலன்	A runaway.
Vagabond	நிலைகெட்டவன்	One who wanders about without habitation.
To settle	தங்குகிறது	To fix the place of abode.
Land	தேசம்	Country, region.

EXERCISE 16TH.

He *however* still *carried* the *mark* of his guilt with him. He was *vexed* with the *horror* of *conscience* within, and *calamities* without.

However	எப்படியும்	Nevertheless.
To carry	கொண்டுபோகிறது	To bear about.
Mark	அடையாளம்	Sign, token, stamp.
To be vexed	வேதனைப்படுகிறது	To be troubled or tormented.
Horror	திகில்	Terror, gloom.
Conscience	மனச்சாட்சி	The faculty of the mind, by which we judge our own actions.
Calamities	அவிதிகள்	Afflictions, troubles, misfortunes.

EXERCISE 17TH.

He walked upon earth a *woeful spectacle, labouring under* the *distemper* of a *wounded* spirit, which no *medicine* can *cure*.

Woeful	சஞ்சலமான	Wretched, sorrowful.
Spectacle	வேடிக்கை	A show, a gazing stock.
To labour under	கஷ்டப்படுகிறது	To be afflicted with any thing.
Distemper	வியாதி	Disease.
Wounded	காயப்பட்ட	Injured, broken, hurt by violence.
Medicine	அவிழ்தம்	Physic, any remedy administered.
To cure	சொஸ்தமாக்குகிறது	To heal, to restore to health.

EXERCISE 18TH.

Learn from the wickedness and *misery* of Cain, *to correct* and *regulate* your own *life*.

To learn	கற்றுக்கொள்ளுகிறது	To receive instruction, to improve.
Misery	நிர்பந்தம்	Calamity, wretchedness.
To correct	திருத்துகிறது	To amend, to improve.
To regulate	திட்டப்படுத்துகிறது	To direct, to adjust by rule or method.
Life or behaviour	நடக்கை	The conduct, the manner in which we live.

EXERCISE 19TH.

Do not *content* yourself with the mere outward *forms* of *devotion*, but *lift up* your *heart* and your *hands* to the Lord.

To content	திருத்தியாகி றது	To satisfy, to please.
Form	தோறறம	Appearance, representation.
Devotion	தெயவாராதனை	Religious service.
To lift up	உயர்ததுகிறது	To raise.
Heart	இருதயம	The seat of life in the animal body, the secret thoughts.
Hand	கை	The palm of the fingers, the member with which we hold any thing.

EXERCISE 20TH.

Guard carefully against the first *approaches* of *hatred* and malice, lest they *increase* upon you by degrees, and *hurry* you, like Cain, into the most *shocking* crimes.

To guard	காககிறது	To watch, to provide against.
Approaches	சேர்கைகள	Advances, drawing near.
Hatred	எரிபபு	Ill-will, malignity.
To increase	பெருகுகிறது	To augment, to grow in size and number.
To hurry	முடுகுகிறது	To hasten, to urge on.
Shocking	திகிலுண்டாககு கிற	Offensive, dreadful.

EXERCISE 21st.

An *angry* man *stirreth up strife* and a *furious* man *aboundeth* in transgression.

Angry	கோபமுள்ள	Irritated, enraged,
To stir up	எழுப்புகிறது	To move, to agitate, to excite, to raise.
Strife	வாக்குவாதம்	Contention, discord, opposition.
Furious	மூர்க்கமுள்ள	Violent, outrageous.
To abound	நிறைந்திருக்கிறது	To have in great plenty.

RECAPITULATION.

Cain was the first son of Adam and Eve: he was a tiller of the ground. Abel was the second son, and he was a keeper of sheep: and their family gradually increased. Their tempers were as different as their occupations. Abel was a lover of righteousness, and obedient to his parents: but Cain was obstinate and wicked, neither fearing God nor loving man. It was usual, in the infancy of the world, to present oblations to God, the giver of every good and perfect gift. These two brothers brought their offerings; Abel offered of the firstlings of his flock, and Cain of the fruit of the ground. But the sacrifice of Abel, on account of his goodness, was more acceptable to God than the offering of Cain; and God bore witness to his gifts, by some visible token of His favour. The Lord also condescended to reason with Cain, and to assure him,

that if he would be good and righteous, he and his offering should likewise be accepted. But, instead of reforming his behaviour and temper, he grew worse and worse: he hated his brother more and more; and at length his malice and anger grew so violent, that he rose up against Abel and slew him. He thought there was no evidence of his crime, and that no one would know it: but there is no safety, except in innocence and virtue. Wherever we are, and whatever we do, we are under the eye of God. The almighty Judge was a spectator of his crime, and afterwards expostulated with him; "Where is Abel thy brother? What "hast thou done? The voice of thy brother's blood "crieth from the ground." He then pronounced judgment on the murderer: in consequence of which Cain removed with his wife and family from his habitation: and having wandered from place to place, as a fugitive and a vagabond, at length settled in the land of Nod. He however still carried the mark of his guilt with him. He was vexed with the horror of conscience within, and calamities without. He walked upon earth a woeful spectacle, labouring under the distemper of a wounded spirit, which no medicine can cure. Learn from the wickedness and misery of Cain, to correct and regulate your own life. Do not content yourself with the mere outward forms of devotion, but lift up your heart and your hands to the Lord. Guard carefully against the first approaches of hatred and malice, lest they increase upon you by degrees, and hurry you, like Cain, into the most shocking crimes. An angry man stirreth up strife, and a furious man aboundeth in transgression.

END OF THE FIRST PART.

PART 2ND.

Chapter 1st.

THE FLOOD.

EXERCISE 1ST.

God was *pleased to comfort* Adam and Eve for the *loss* of Abel, by giving them *another* son, whom they called Seth.

To please	இததமாயிருககிறது	To like, to choose, to condescend.
To comfort	ஆறறுகிறது	To console.
Loss	இழபபு	Detriment, being deprived of any thing.
Another	வேறொரு	Not the same, one more.

EXERCISE 2ND.

From the *family* of Seth *arose Jesus Christ*, the *Saviour* of the World.

Family	குடுமபம	Household, children, generation.
To arise	உணடாகிறது	To proceed or descend from.
Jesus	———	A Hebrew word, meaning a Saviour.
Christ	———	A Greek word, meaning anointed.
Saviour	இரடசகர்	Redeemer, one who ransoms others.

EXERCISE 3RD.

The *descendants* of Seth were so *eminent* for their *piety* and *virtue*, that they were called the sons of God.

Descendants	சந்ததியார்	The offspring or children of one ancestor.
Eminent	பிரபலமான	Distinguished, famous.
Piety	பக்தி	Religious duty to God, and obedience to parents and superiors.
Virtue	அறம் - அல்லது நல்வினை	Moral goodness, excellence.

EXERCISE 4TH.

And one of them, Enoch, was so *beloved* by the *Almighty*, that he was *taken up* into heaven, *without suffering* the *pains* of death.

Beloved	பிரியமான	Loved, dear.
Almighty	சர்வவல்லமையுள்ளவர்	A name of God, signifying His unlimitted power; omnipotent.
To be taken up	உயர வெடுக்கப்பட	To be raised or lifted.
Without suffering	படாமல்	Not enduring, free from.
Pains	வேதனை	Agonies, sufferings.

EXERCISE 5TH.

But the family of Cain, being *impious* and *corrupt*, were called, *by way of distinction*, the sons and *daughters* of men.

Impious	அபததியுளள	Not pious, ungodly.
Corrupt	கேடுளள	Vicious, debased.
By way of distinction	வேறுபடுததுமபடிககு	To discern, to distinguish, to point out one from another.
Daughters	குமாரததிகள	Female offspring.

EXERCISE 6TH.

After *a long time, however*, the descendants of Seth also *neglected* the *worship* and *service* of the great Creator.

A long time	நெடுஙகாலம	A great while, many years.
However	ஆகிலும	Nevertheless.
To neglect	அசடடை பணணுகிறது	To omit by carelessness.
Worship	பூசை	Adoration, praise.
Service	ஊழியம	Obedience, submission, duty.

EXERCISE 7TH.

And being *allured* by the *beauty* of the women, who were of the *race* of Cain, gave themselves up to the *indulgence* of sinful *appetites*.

Allured	மயஙகின	Enticed.
Beauty	சவுநதரியம	Comeliness, grace, an appearance pleasing to the eye.
Race	சநததி	Family, generation.
Indulgence	இளககாரம	Gratification.
Appetites	ஆவலகள	Desires of food, keenness of stomach.

EXERCISE 8TH.

By degrees the human race was *overspread* with sin; *All flesh corrupted* its way on earth, and every *imagination* of the heart was only evil *continually*.

To overspread	மூடிககொளளுகிறது	To cover over, to affect all.
All flesh	எலலாமனிதரகளும	The whole human race.
Corrupted	கெடுததுககொணட	Polluted, vitiated.
Imagination	எணணம	Fancy, conceit.
Continually	இடைவிடாமல	Perpetually, always, without ceasing.

EXERCISE 9TH.

God was pleased *to use various methods* to bring them to *repentance*, and turn them from their evil ways.

To use	செயகிறது	To employ.
Various	பலவிதமான	Different, numerous.
Methods	பமபசஙகள	Means, manners.
Repentance	மனஸதாபம	Sorrow for sin, and any thing done amiss.

EXERCISE 10TH.

But they would not *hear* His voice: they *trampled upon* His *mercies*, and *despised* all His *warnings*; and grew worse and worse.

To hear	செவிகொடுககிறது	To regard, to attend to.
To trample upon	மிதிககிறது	To tread under the feet, to despise.
Mercy	இரககம	Pity, goodness.
To despise	அசடடை பணணுகிறது	To contemn, to abhor.
Warning	எசசரிபபு	Caution against, or previous notice of ill.

EXERCISE 11TH.

Till the time of *punishment* came, and the Almighty *destroyed* the world of *the ungodly* by a *flood of waters.*

Punishment	தண்டிப்பு	Correction, chastisement.
To destroy	அழிக்கிறது	To lay waste, to make desolate.
The ungodly	அபக்திமான்கள்	Wicked, impious men, without the fear and love of God.
Flood of waters	சலப்பிரளயம்	Deluge, overflow of waters.

EXERCISE 12TH.

But *Noah found grace* in the eyes of the Lord. Noah was *a just man,* and *walked with God.*

Noah	———	A Hebrew name, signifying to rest or settle after any labor or trouble.
To find	கண்டடைகிறது	To obtain by seeking.
Grace	கிருபை	Favour, the influence of the spirit of God on the mind.

A just man	நீதிமான	One that is good and upright in all his dealings
To walk with God	பததியாயிருககிறது	To live uprightly or piously, to do our duty to God.

EXERCISE 13TH.

He was *diligent* in the *discharge* of his *duty*, both *towards God* and towards man.

Diligent	சாககிரதையுளள	Assiduous, industrious.
Discharge	நிறைவேறறல	Performance.
Duty	கடமை	Obligation, whatever we are required to do.
Towards God	பராபரனுககு	With respect to God.

EXERCISE 14TH.

And *therefore* God was pleased to save him from the *general destruction*, and not only him, but, *for his sake*, his wife, his three sons, and their wives.

Therefore	ஆதலால	For that reason.
General	பொதுவான	Public, extensive, almost universal.
Destruction	அழிவு	Ruin, death.
For his sake	அவனுககாக	Out of respect or love for him.

EXERCISE 15TH

For this purpose He commanded him to make a large *vessel*, called an *Ark*, after a *particular plan*.

For this purpose	இதற்காக	With this design or object.
Vessel	கப்பல்	Any thing in which men or goods are carried upon the water.
Ark	மூடுதோணி	A large vessel, resembling the hulk or body of a ship.
Particular	விசேஷமான	Peculiar.
Plan	மாதிரி	Form, model.

EXERCISE 16TH.

And when it was *completed*, he *shut up* in it Noah and his family, and some of every living creature, with *proper provision* for their *subsistence*.

Completed	முடிந்த	Finished, made.
To shut up	அடைத்துப் போட்டிருந்து	To enclose, to confine.
Proper	தகுதியான	Right, adapted to each.
Provision	தின்பண்டம்	Food, aliment, eatables.
Subsistence	பிழைப்பு	Support.

EXERCISE 17TH.

As soon as this was done, the flood came on with great *violence.*—In the same day all the *fountains* of the *great deep* were *broken up.*

Violence	முமமரம	Force, vehemence, rage.
Fountains	ஊறறு	Springs.
Great deep	மிகுநதவாழம	The sea, the abyss of waters.
Broken up	திறககப்பட	Burst asunder, opened.

EXERCISE 18TH.

The flood gates of heaven were opened; so that the waters in *a short time, prevailed exceedingly* on the earth.

The flood gates of heaven	மேகஙகள	The clouds,
In a short time	சீககிரத தில	Very soon, quickly.
To prevail	மேறகொளளு கிறது	To be in force, to overcome.
Exceedingly	மிகவும	Greatly, to a great degree.

EXERCISE 19TH.

All the ***high hills***, which were under the whole heavens, were ***covered*** by the ***swelling torrents***.

High	உயரமான	Elevated, lofty.
Hills	மலைகள	Mountains, ground raised above the surface of the earth.
Were covered	மூடிகொளளபபட்ட	Were concealed from view.
Swelling	பெருகிய	Increasing.
Torrent	சலதிரளிழுபபு	A rapid stream.

EXERCISE 20TH.

The ***wretched inhabitants*** began ***to feel*** the truth of those threatenings, which they had *laughed at* and despised.

Wretched	சிறுமையுளள	Miserable, distressed.
Inhabitants	குடியானவர்கள	Residents, dwellers.
To feel	உணருகிறது	To perceive, to be sure of.
To laugh at	நகைககிறது	To treat with scorn.

EXERCISE 21ST.

Now *at last* they *lift up* their hands to heaven, and *cry out* to God for *help*.

At last	கடைசியில	At length, in the end.
To lift up	தூககுகிறது	To raise.
To cry out	கூபபிடுகிறது	To supplicate, to call aloud.
Help	உதவி	Aid, assistance, succour.

EXERCISE 22ND.

But *alas! all in vain.*—The *sentence* is gone forth, *judgment* hath *taken hold of them.*

Alas	அயயோ	A note of exclamation, expressing sorrow or pity.
All in vain	எலலாமவிருதாவிலே	To no purpose.
Sentence	தீர்பபு	Determination, decision, condemnation.
Judgment	நியாயததீர்பபு	Doom, destruction.
To take hold of	பிடிததுககொளளுகிறது	To seize, to apprehend.

EXERCISE 23RD.

The mighty waters are *poured* upon them *on every side*, and nothing is to be seen but *vengeance* and *destruction*.

To pour	பொழிகிறது	To flow with violence.
On every side	எல்லாப் பக்கங்களிலும்	All around.
Vengeance	வெஞ்சம்	Punishment, penal retribution.
Destruction	அழிவு	Ruin, death.

EXERCISE 24TH.

By the word of God, *the old world*, being *overflowed* with water, *perished*.

The old world	பழைய லோகம்	The world before the flood, called " the antediluvian world."
Overflowed	மூழ்கின	Deluged, covered with water.
It perished	கெட்டுப் போயிற்று	It was destroyed.

EXERCISE 25TH.

But the heavens and the earth, which are now, by the same word are ***kept in store, reserved*** unto ***fire*** against the ***judgment day.***

Kept in store	வைககப பட்ட	Laid up for a future time, preserved, reserved.
Reserved	காககபபட்ட்	Kept in store.
Fire	அக்கினி	The burning element.
Judgment day	நியாயத் தீர்ப்புநாள	The last day, when God will judge all men.

EXERCISE 26TH.

What manner of persons, therefore ought we to be, in all holy ***conversation*** and ***godliness.***

What manner of persons	சாத்விதமான மனிதர் கள	What description of characters or men! The meaning is, we should be very good people.
Conversation	சம்பாஷிணை	Discourse.
Godliness	தெய்வபத்தி	Piety to God, observance of religious duties.

EXERCISE 27TH.

To escape the vengeance of God when He shall destroy the world with fire, we must *forsake* every *false* and *evil* way.

To escape	தபபிபபோகிறது	To flee, to avoid, to get out of danger.
To forsake	விடடுவிலகிறது	To leave off, to discontinue.
False	அசததியமான	Unjust, not true.
Evil	பொலலாத	Bad, wicked, vile, corrupt.

RECAPITULATION.

God was pleased to comfort Adam and Eve for the loss of Abel, by giving them another son, whom they called Seth.—From the family of Seth arose Jesus Christ, the Saviour of the world.—The descendants of Seth were so eminent for their piety and virtue, that they were called the sons of God: and one of them, Enoch, was so beloved by the Almighty, that he was taken up into heaven, without suffering the pains of death.—But the family of Cain, being impious and corrupt, were called, by way of distinction, the sons and daughters of men.—After a long time, however, the descendants of Seth also neglected the worship and service of the great Creator.—And being allured by the beauty of the women, who were of the race of Cain, gave themselves up to the indulgence of sinful appetites.—By degrees the human race was overspread with sin, all flesh corrupted its way on earth, and every imagination of the heart was only evil continually.—God was pleased to use various methods, to

bring them to repentance, and turn them from their evil ways: but they would not hear his voice: they trampled upon his mercies, and despised all his warnings, and grew worse and worse: till the time of punishment came, and the Almighty destroyed the world of the ungodly by a flood of waters. But Noah found grace in the eyes of the Lord. Noah was a just man, and walked with God.—He was diligent in the discharge of his duty both towards God and towards man. And therefore God was pleased to save him from the general destruction, and not only him, but, for his sake, his wife, his three sons, and their wives. For this purpose he commanded him to make a large vessel, called an ark, after a particular plan, and when it was completed, he shut up in it Noah, and his family, and some of every living creature, with proper provision for their subsistence.—As soon as this was done, the flood came on with great violence.—In the same day, all the fountains of the great deep were broken up the floodgates of heaven were opened: so that the waters in a short time prevailed exceedingly on the earth. All the high hills which were under the whole heavens, were covered by the swelling torrents. The wretched inhabitants began to feel the truth of those threatenings, which they had laughed at and despised. Now at last they lift up their hands to heaven, and cry out to God for help; but, alas! all in vain. The sentence is gone forth; judgment hath taken hold of them: the mighty waters are poured upon them on every side, and nothing is to be seen, but vengeance and destruction. By the word of God, the old world, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word, are kept in store, reserved unto fire against the judgment day.—What manner of persons therefore ought we to be, in all holy conversation and godliness? To escape the vengeance of God when he shall destroy the world with fire, we must forsake every false and evil way.

Chapter 2nd.

GOD'S COVENANT WITH NOAH.

EXERCISE 1st.

In the midst of judgment, God *remembers mercy*.

In the midst of judgment நியாயத்தீர்ப்புக்கொடுக்கையிலே	Whilst, or during the time of sentence being pronounced or executed.
To remember நினைக்கிறது	To bear in mind, to keep in mind.
Mercy இரக்கம்	Tenderness, compassion, willingness to pardon and save.

EXERCISE 2nd.

Though the destruction by the flood was so general and *extensive*, yet He *preserved* a small *remnant* of the human race.

Though ஆனாலும்	Notwithstanding that, although.
Extensive விஸ்தாரமான	Wide, large.
To preserve காப்பாற்றுகிறது	To save, to keep securely.
Remnant சேஷம்	Residue, that which is left, the remaining part.

EXERCISE 3RD.

From this remnant *a new generation was to be raised*, that should *repeople* the earth.

A new genertion	புதிய தலைமுறை	Another race of people.
Was to be raised	தோன்றவேண்டுவதாயிருந்தது	Was intended to be, or was about to be produced.
To raise	எழுப்புகிறது	To produce, to cause to spring up.
To repeople	மறுபடிக்குடி பேருகிறது	To stock with people anew.

EXERCISE 4TH.

The Ark *floated safely from place to place* upon the waters, till God caused them *gradually to decrease*.

To float	மிதக்கிறது	To swim on the surface.
From place to place	இடந்தோறும்	From one part to another.
Safely	செந்தாத்திரையாய	Securely, without hurt or danger.
Gradually	வரவர	By degrees.
To decrease	குறைகிறது	To diminish, to grow or make less.

EXERCISE 5TH.

At length it rested upon *Mount Ararat,* and some time after, when the earth was in *a proper state* for their *habitation.*

Mount Ararat	——	A high mountain near the North-east of Armenia.
A proper state	தகுதியான ஸ்திதி	A fit condition.
Habitation	வாசஸ்தலம	Dwelling, place of abode.

EXERCISE 6TH.

He *directed* Noah *to go out* of the Ark, and *to take* his family, and *all the creatures* with him.

To direct	கடடளையிடுகிறது	To command, to give order.
To go out	வெளியெபோகிறது	To quit, to leave.
To take with	கூடக்கொணடுபோகிறது	To carry along with, to make them accompany or go with him.
All the creatures	சகல பிராணிகளுடம	Every living creature.

EXERCISE 7TH.

As soon as they had *set* their *feet upon the land*, Noah *raised an altar* to the Lord.

To set	வைக்கிறது	To place, to fix, to put.
Feet	பாதங்களை	The members on which we stand.
Upon the land	தரையின மேல	On the dry ground.
To raise	கட்டுகிறது	To erect, to make.
An altar	பலிபீடம	The place where offerings to heaven are laid.

EXERCISE 8TH.

And they *offered sacrifices, pouring forth thanks* to the Almighty, for their wonderful *preservation*.

To offer	இடுகிறது	To present.
Sacrifices	பலிகள	Offerings, oblations.
To pour forth	செலுத்துகிறது	To emit, to give vent to, to speak fully.
Thanks	துதி	Acknowledgments of favor, expressions of gratitude.
Preservation	சவாட்சியை	Being preserved or kept from destruction.

EXERCISE 9TH.

God was *pleased* with this mark of pious *gratitude*, and *established* a *covenant* with Noah and his children.

To be pleased	பிரியமாகிறது	To be satisfied, to be delighted.
Gratitude	நன்றியறிதல்	Duty to benefactors, thankfulness for favors received.
To establish	ஏற்படுத்துகிறது	To settle, to confirm, to ratify, to fix unalterably.
Covenant	உடம்படிக்கை	Contract, agreement.

EXERCISE 10TH.

This covenant was, that He would not *any more* destroy the world by a flood; and *added* this *gracious promise*.

This covenant	இந்தவுடம்படிக்கை	The said covenant.
Any more	இனிமேல்	Again, in future.
To add	கூட்டுகிறது	To join to.
Gracious	கிருபையுள்ள	Benevolent, kind, merciful.
Promise	வாக்குத்தத்தம்	Declaration of some benefit to be conferred.

EXERCISE 11TH.

While the earth remaineth, *seed-time* and *harvest*, *cold* and *heat*, *summer* and *winter*, day and night shall not *cease*.

Seed time	விரைபடுக்காலம்	The season for putting the seed into the ground.
Harvest	அறுப்புக்காலம்	The cutting and gathering in of the corn.
Cold	குளிர்	The absence of heat.
Heat	காங்கை	The sensation caused by the approach or touch of fire.
Summer	கோடைகாலம்	The warm or hot season.
Winter	குளிர்காலம்	The cold season.

EXERCISE 12TH.

He then also *appointed* the *rainbow* to be an *everlasting token* of this covenant and promise.

To appoint	ஸ்தாபிக்கிறது	To fix any thing, to establish.
Rainbow	பசசைவில்லு	The semicircle of various colours which appears in rainy weather.
Everlasting	நித்திய	Perpetual, eternal.
Token	அடையாளம்	Sign, mark, memorial.

EXERCISE 13TH.

It *compasseth* the heaven with a *glorious circle,* and the hands of the *Most High* have *bended* it.

To compass	வளைந்துகொளளுகிறது	To encircle, to environ.
Glorious	பிரகாசமுளள	Splendid, magnificent.
Circle	வடடம	Compass, round.
The Most High	எலலாவறறிலுமேலானவர்	The most exalted Being.
To bend	வளைககிறது	To curve, to crook, to bow.

EXERCISE 14TH.

He likewise *renewed* to Noah the blessing, which he had given to Adam at the beginning, of a *dominion* over the earth, and all the creatures in it; and added the *privilege* of *killing* any of them for *food.*

To renew	புதிதாககிறது	To repeat, to begin or do again.
Dominion	ஆளுகை	Sovereign authority, unlimitted power, predominance.
Privilege	சுதநதரம	Immunity, public right.
To kill	கொலலுகிறது	To deprive of life.
Food	ஆகாரம	Victuals, aliment, any thing that nourishes.

EXERCISE 15TH.

Noah lived ***three hundred and fifty*** years after the flood; and it is ***not to be doubted,*** but that he took ***great care to train up*** his children, in the way of piety and holiness.

Three hundred and fifty	௩௱௫௰	350.
Not to be doubted	சநதேகமிலலை	Not to be questioned, to be believed without hesitation.
Great care	மிகுநதகவலை	Much pains, anxiety or caution.
To train up	வளர்ககிறது	To rear, to teach, to bring up.

EXERCISE 16TH.

He was ***certainly well qualified to promote*** the ***knowledge*** and ***practice*** of religion.

Certainly	நிசசயமாய	Assuredly, undoubtedly.
Well qualified	சாமர்ததியமுளள	Capable, fit for any office or duty.
To promote	விருததியாககிறது	To forward, to advance.
Knowledge	அறிவு	Learning, acquaintance with any thing.
Practice	அபபியாசம	The habit of doing any thing, use, the performance of certain duties.

EXERCISE 17TH.

And to *instruct* mankind *concerning* the *attributes* and *perfections* of God.

To instruct	கற்பிக்கிறது	To teach, to form by precept.
Concerning	குறித்து	About, relating to.
Attributes	இலட்சணங்கள்	Adherent qualities.
Perfections	பரிபூரணத்துவம்	Excellencies.

EXERCISE 18TH.

A *Governing providence, the fall of man*, and the promise of a Redeemer and *Deliverer*.

Governing	ஆளுகிற	Ruling, managing.
Providence	பராமரிப்பு	Divine superintendence.
The fall of man	அஞி கருமம்	The first sin by which man fell from purity and the favor of God, and imbibed an evil nature.
Deliverer	இரட்சகன்	Rescuer, preserver, saviour.

EXERCISE 19TH.

Of which gracious promise, Noah was now ***become*** the ***heir***, and, ***through him***, it was ***handed down*** to ***succeeding generations***.

To become	ஆகிறது	To grow, to enter into a state or condition.
Heir	சுதந்திரன	One that inherits after the present possessor.
Through him	அவனாலே	By transmission from him, by means of him.
Handed down	கொடுத்து விடப்பட்ட	Transmitted, passed on in succession from father to son.
To succeeding generations	தலைமுறைதலைமுறைக்கு	From one generation to another, to every following generation.

RECAPITULATION.

In the midst of judgment God remembers mercy. Though the destruction by the flood was so general and extensive, yet he preserved a small remnant of the human race. From that remnant a new generation was to be raised, that should repeople the earth. The ark floated safely from place to place upon the waters, till God caused them gradually to decrease. At length it rested upon Mount Ararat, and some time

after, when the earth was in a proper state for their habitation, he directed Noah to go out of the Ark, and to take his family and all the creatures with him. As soon as they had set their feet upon the land, Noah raised an altar to the Lord, and they offered sacrifices, pouring forth thanks to the Almighty for their wonderful preservation. God was pleased with this mark of pious gratitude, and established a covenant with Noah and his children. This covenant was that he would not any more destroy the world by a flood, and added this gracious promise. While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, day and night shall not cease. He then also appointed the rainbow to be an everlasting token of this covenant and promise. It compasseth the heaven with a glorious circle, and the hands of the most high have bended it. He likewise renewed to Noah the blessing, which he had given to Adam at the beginning, of a dominion over the earth, and all the creatures in it; and added the privilege of killing any of them for food. Noah lived three hundred and fifty years after the flood, and it is not to be doubted, but that he took great care to train up his children in the way of piety and holiness. He was certainly well qualified to promote the knowledge and practice of religion, and to instruct mankind, concerning the attributes and perfections of God, a governing providence, the fall of man, and the promise of a Redeemer and Deliverer. Of which gracious promise, Noah was now become the heir, and through him it was handed down to succeeding generations.

Chapter 3rd.

THE TOWER OF BABEL OR CONFUSION OF LANGUAGES.

EXERCISE 1st.

The sons of Noah were *Japhet*, *Shem* and *Ham*, whose descendants soon *became* so *numerous*,

Japhet	————	Supposed to be the Father of the Germans, Greeks, Muscovites, and other nations of Europe.
Shem	————	The father of the Persians, the Syrians, the Hebrews, and Jews, with other inhabitants of Asia.
Ham	————	The father of the Canaanites, the Philistines and other nations of Asia ; the Egyptians and other inhabitants of Africa.
To become	ஆகிறது	To grow, multiply.
Numerous	திரளான	Many, great numbers.

EXERCISE 2ND.

That they could not *live together* in one family, or *agree* in any general *plan* of *government*.

To live	குடியிருக்கிறது	To dwell, to continue.
Together	கூட	With one another.
To agree	ஒத்துக்கொள்ளுகிறது	To unite, to be of the same mind.
Plan	சட்டம்	Scheme, form, model.
Government	துரைத்தனம்	Administration of public affairs.

EXERCISE 3RD.

And therefore many of them *resolved to form themselves* into a *separate society*, and *to remove* into some other country.

To resolve	தீர்மானிக்கிறது	To determine, to decree.
To form themselves	தாங்களே கூடுகிறது	To join together, to unite with one another.
Separate society	தனித் தனிக்கூட்டம்	The union of many in one general interest, or fellowship, distinct or apart from the rest.
To remove	அப்புறம்போகிறது	To go from one place to another.

EXERCISE 4TH.

Accordingly they left their great *ancestor* Noah, (who is *supposed* to have been the *founder* of the *Chinese Empire.)*

Accordingly	அநதபபிரகாரமாக	Conformably, suitably.
Ancestor	முனனோன	Fore-father, progenitor.
To suppose	பாணிககிறது	To think, to imagine.
Founder	காரணன	Establisher, one from whom any thing has its origin.
Chinese Empire	சீனராசசியம	The kingdom of China.

EXERCISE 5TH.

And *journeyed from the East,* till they came to a *pleasant* and *fruitful plain* in the land of *Shinar.*

To journey	பயணமபோகிறது	To travel, to pass on, to go from place to place.
From the east	கிழககேயிருநது	Out of the East, from the quarter of the heavens, where the sun rises.
Pleasant	சேநதியான	Delightful, grateful.
Fruitful	செழிபபுளள	Fertile, abundantly productive.
Plain	சமனனவெளி	A level, smooth ground.
Shinar	———	A province of Babylon.

EXERCISE 6TH.

There they *determined to fix* their habitation; and soon became *ambitious* of *distinguishing themselves*, and *establishing* a powerful *kingdom*.

To determine	தீர்மானிக்கிறது	To resolve.
To fix	நிலைத்திருக்கிறது	To establish, to settle, to take up abode.
Ambitious	கோரிக்கையுள்ள	Aspiring, desirous of advancement.
To distinguish themselves	பிரபலிக்கிறது	To make themselves eminent or conspicuous.
To establish	ஸ்தாபிக்கிறது	To settle firmly, to confirm.
Kingdom	இராச்சியம்	Empire, the dominion of a King.

EXERCISE 7TH.

For this purpose, they *resolved to build* a *city* and a *tower*, whose *top* should *reach unto heaven*.

To resolve	தீர்மானிக்கிறது	To determine, to fix in intention.
To build	எழுபடுத்துகிறது	To raise any thing on a foundation; to erect a fabric.
City	பட்டணம்	A large corporated town.
Tower	கோபுரம்	A high building, a Gobrum.

Top நுனி — The highest part of any thing.
To reach அளாவுகிறது — To extend to, to attain, to arrive at.
Unto heaven வானளாவும — As high as heaven.

EXERCISE 8TH.

But what they, in their *fond conceit*, *intended* to be a *monument* of their *fame* and *power*,

Fond பயிததிய — Foolish, silly, indiscreet.
Conceit பாணிபபு — Vain imagination.
To intend எததனபபடுகிறது — To mean, to design.
Monument நினைபபூடி — Memorial.
Fame கீரததி — Renown, celebrity.
Power வலலமை — Might, force, ability.

EXERCISE 9TH.

Was made a *lasting* monument of their *pride* and *folly*.

Lasting நீடிதத — Perpetual, durable.
Pride அகநதை — Self-esteem, ostentation.
Folly அவமதி — Weakness of intellect, foolishness.

EXERCISE 10th.

For, while they were ***at work***, God ***produced diverse languages among them.***

To be at work	வேலைசெய்கிறது	To be engaged, or doing business.
To produce	உண்டாக்கிறது	To cause, to effect, to occasion.
Diverse	பலவான	Different, various.
Languages	பாஷைகள்	Human speech, the tongues of different nations.
Among them	அவர்களுக்குள்	Mingled with them.

EXERCISE 11tɥ.

Though they ***retained*** the power of speaking, yet He ***caused*** them to ***express*** their ***thoughts*** by ***new sounds.***

To retain	வைத்துக்கொள்ளுகிறது	To keep, to preserve.
To cause	பண்ணுகிறது	To produce, to effect, to make.
To express	வெளிப்படுத்துகிறது	To utter, to declare.
Thoughts	நினைவுகள்	Ideas, conceptions of the mind.
New	நூதனமான	Fresh, strange, unknown.
Sounds	சத்தங்களை	Noises, tones.

EXERCISE 12TH.

By this means they could not understand **what** ***each other said.***

By this means	இந்தமுகாந்தரத்தினாலே	In consequence of this.
They could not understand	அறியமாட்டார்கள்	They were unable to know or comprehend.
Each other	ஒருவர்கொருவர்	One another.
To say	சொல்லுகிறது	To speak, to tell, to utter in words.

EXERCISE 13TH.

This ***sudden change*** **excited such a** ***tumult*** **and** ***confusion*** **among the** ***builders,***

Sudden	சடுதியான	Unexpected, quick.
Change	மாறுதல்	Alteration, variation.
Tumult	அமளி	Confusion, stir, wild commotion.
Confusion	கலக்கம்	Tumult, irregular mixture.
Builders	கட்டுகிறவர்கள்	Architects, the men who built.

EXERCISE 14TH.

That *they were obliged to leave their work un-finished.*

They were obliged to leave	அவர்களவிட வேண்டுவதாயிருந்தது	They were forced to quit, were under the necessity of discontinuing.
Their work	தங்களவேலை	The business they were about.
Unfinished	நிறைவேறாமல்	Incomplete, not brought to an end,

EXERCISE 15TH.

After which, having *quitted* Babel in different *parties*, *accordingly* as they understood each others language, they *settled* in *separate* countries.

To quit	விட்டுப்போகிறது	To give up, to abandon.
Parties	கூட்டங்கள	Companies, groups.
Accordingly	அப்படியே	Conformably, suitably.
To settle	குதிருகிறது	To fix or take up our abode in any place.
Separate	வெவ்வேறான	Apart, divided from.

EXERCISE 16TH.

And gradually as they increased, they *spread more and more, till* the human race was *dispersed* over *the face of the earth.*

To spread	பரவிப்போகிறது	To extend, to cover over.
More and more	அதிகமதிகமாய்	Continually increasing.
Till	வரைக்கும்	Until, to that time.
To be dispersed	சிதறிப்போகிறது	To be scattered abroad.
The face of the earth	பூமியின்கண்	The surface of the globe.

EXERCISE 17TH.

The measures of our *conduct* should be *formed by a regard to the divine will.*

The measures	எத்தனங்கள்	The means we adopt to promote any end.
Conduct	நடத்தை	Behaviour, course of life.
Formed	ஏற்படுத்த	Framed, disposed, modelled.
By a regard to the divine will	தெய்வசித்தத்துக்கேற்றபடி	In conformity with, or according to the will, the command, or direction of God.

EXERCISE 18TH.

And not by ***our own whims*** and ***fancies***: Pride ***was not made*** for man.

Our own	நமமுடையசொ நதமான	Belonging to us.
Whims	பயிததியமான நினைவுகள	Caprices, freaks.
Fancies	பாவிபபுகள	Odd notions, imaginations.
Was not made	உணடுப ணணபபடவிலலை	Was not formed or intended, is unsuitable to.

EXERCISE 19TH.

It has ***frequently*** hurried persons into the ***most fatal misconduct***, and ***indeed*** into ***destruction***.

Frequently	அடிககடி	Often, commonly.
Most fatal	மிகுநத கேட டையுணடாககுகிற	Mortal, deadly.
Misconduct	துர்நடககை	Ill behaviour, bad conduct.
Indeed	மெயயாக	In truth, in reality.
Destruction	அழிவு	Ruin, death.

EXERCISE 20TH.

God ***resisteth the proud***, but giveth grace to ***the humble***.—He that ***exalteth*** himself shall ***be abased***, but he that humbleth himself, shall be exalted.

To resist	எதிர்க்கிறது	To oppose, to act against.
The proud	அகந்தையுள்ளவர்	Haughty and arrogant men.
The humble	மனத்தாழ்மையுள்ளவர்	Modest and lowly minded men.
To exalt	உயர்த்துகிறது	To elevate, to raise to a high station, or upon an eminence.
To be abased	தாழ்த்தப்படுகிறது	To be cast down, degraded or humbled.

RECAPITULATION.

THE sons of Noah were Japhet, Shem and Ham, whose descendants soon became so numerous, that they could not live together in one family, or agree in any general plan of government: and therefore many of them resolved to form themselves into a separate society, and to remove into some other country. Accordingly they left their great Ancestor Noah (who is supposed to have been the founder of the Chinese Empire) and journeyed from the East, till they came to a pleasant and fruitful plain in the land of Shinar.

There they determined to fix their habitation, and soon became ambitious of distinguishing themselves, and establishing a powerful kingdom. For this purpose they resolved to build a city and a tower, whose top should reach unto heaven. But what they, in their fond conceit, intended to be a monument of their fame and power, was made a lasting monument of their pride and folly. For while they were at work, God produced diverse languages among them: though they retained the power of speaking, yet He caused them to express their thoughts by new sounds. By this means they could not understand what each other said. This sudden change excited such a tumult and confusion among the builders, that they were obliged to leave their work unfinished. After which, having quitted Babel in different parties, accordingly as they understood each others language, they settled in separate countries; and gradually as they increased, they spread more and more, till the human race was dispersed over the face of the earth.

The measures of our conduct should be formed by a regard to the divine will, and not by our own whims and fancies. Pride was not made for man. It has frequently hurried persons into the most fatal misconduct, and indeed into destruction. God resisteth the proud, but giveth grace to the humble. He that exalteth himself shall be abased, but he that humbleth himself shall be exalted.

End of the Second Part.

PART 3RD.

Chapter 1st.

THE CALL OF ABRAHAM.

EXERCISE 1st.

The family of Shem, from which *the great Redeemer was to come, settled* at Ur, in *Chaldea.*

The great Redeemer	பெரிய மீட்பர்	Jesus Christ, the son of God, and Saviour of the world.
Was to come	வரவிருநதார்	Was intended to spring or proceed from.
To settle	குடிருகிறது	To fix their abode, to dwell.
Chaldea	————	A country in Asia.

EXERCISE 2nd.

But the *principles* of *true religion* soon *decayed* upon the Earth.

Principles	ஆதிபபிரமாணஙகள	Elements, fundamental truths.
True	மெயயான	Real, not counterfeit.
Religion	வேதமார்க்கம	System of divine faith and worship.
To decay	இளஙகிப்போகிறது	To lose excellence, to grow worse.

EXERCISE 3RD.

The *belief* and *worship* of the one *Supreme Being* gradually *degenerated.*

Belief	விசுவாசம்	Credence, faith, assent.
Worship	ஆராதனை	Adoration, praise.
Supreme	உன்னதமான	Highest in dignity and authority.
Being	வஸ்து	Existence, the person existing or living.
To degenerate	தாழ்ந்து போகிறது	To fall from the virtue of our ancestors, to grow base.

EXERCISE 4TH.

And the world *in general* was at length *over-run* with *idolatry* and *wickedness.*

In general	பெரும்பான்மையாக	Almost universally, generally.
To over-run	மூடிக்கொள்ளுகிறது	To overspread, to overfill.
Idolatry	விக்கிரகவாராதனை	The worship of images.
Wickedness	துன்மார்க்கம்	Corruption of manners, guilt, moral ill.

EXERCISE 5TH.

But *Abram* the son of Terah, a *descendant* of Shem, was *remarkable* for his *understanding* and piety.

Abram	————	The Patriarch or father of the Jewish nation.
Descendant	சந்ததியான	Offspring of an ancestor.
Remarkable	இலட்சயமான	Notable, eminent, extraordinary.
Understanding	உணர்வு	Sense, intellectual power.

EXERCISE 6TH.

And therefore the Almighty *called* him out of *Ur, when he was seventy-five years old.*

To call	அழைக்கிறது	To command to come.
Ur	————	An ancient city of Chaldea or Mesopotamia.
When he was seventy-five years old	௭௰௫-வயசுகளளவாயிருந்தபொழுது	At the time of his being 75 years of age.

EXERCISE 7TH.

Accordingly *he went with his Father*, and Sarai his *wife*, and his *nephew* Lot, into *Haran*.

He went	அவனபோனான	He journeyed, he travelled.
With his father	தனனுடைய தகபபனோடெ	In company with his male parent, or sire.
Wife	பெணசாதி	A married woman.
Nephew	அணணன் மகன	Brother's or Sister's son.
Haran	————	A country situated between the rivers Chebar and Euphrates.

EXERCISE 8TH.

***From whence, after the death* of *Terah*, he *removed*, by the divine *direction*, into the land of Canaan.**

From whence	அஙகெயிருநது	From which place.
After the death of Terah	தேரெயனபவர் இறநதுபோன பினபு	When the father of Abraham, whose name was Terah, was dead.
To remove	அகலுகிறது	To go from one place to another.
Direction	கடடளை	Order, command.

EXERCISE 9TH.

He was taken from ***his country*** and father's house, ***that he might be*** the father of a ***peculiar nation***.

He was taken	எடுத்துக்கொள்ளப்பட்டான்	He was removed or separated from.
His country	அவனூர்	The land of his nativity.
That he might be	அவன் ஆகும்படிக்கு	In order, or to the intent that he might be.
Peculiar	விசேஷமான	Particular.
Nation	சாதி	A people distinguished from another people.

EXERCISE 10TH.

Whom God ***designed to train up*** in the ***knowledge*** and worship ***of Himself***, and the ***promise*** of a Saviour.

To design	நிர்ணயம்பண்ணுகிறது	To intend, to purpose.
To train up	வளர்க்கிறது	To instruct, to educate, to rear.
Knowledge	அறிவு	Learning, skill in any thing.
Of Himself	தம்முடைய	Of His own nature and person.
Promise	வாக்குத்தத்தம்	Declaration of some benefit to be conferred.

EXERCISE 11TH.

And God *encouraged* and *comforted* him in the *undertaking* by this solemn *assurance*.

To encourage	தயிரியப படுததுகிறது	**To animate, to embolden, to incite to any thing.**
To comfort	தேறறுகிறது	**To console, to strengthen the mind.**
Undertaking	கையிடடுக கொளளுதல	**Enterprize, engagement.**
Assurance	நிசசயிபபு	**Ground of confidence, firm promise.**

EXERCISE 12TH.

I will *make* of thee (says He) *a great nation*: and in thee shall *all the families* of the earth be *blessed*.

To make	உணடாககுகிறது	**To form, to compose.**
A great nation	பெரியசாதி	**A numerous and eminent people.**
All the families	வமிசஙக ளெலலாம	**Every individual family.**
Blessed	ஆசிர்வாதமுளள	**Happy, enjoying felicity.**

RECAPITULATION.

The family of Shem, from which the great Redeemer was to come, settled at Ur, in Chaldea. But the principles of true religion soon decayed upon the earth: the belief and worship of the one Supreme Being gradually degenerated, and the world in general was at length over-run with idolatry and wickedness. But Abram, the son of Terah, a descendant of Shem, was remarkable for his understanding and piety; and therefore the Almighty called him out of Ur, when he was seventy-five years old. Accordingly he went, with his father, and Sarai his wife, and his nephew Lot, into Haran; from whence, after the death of Terah, he removed, by the divine direction, into the land of Canaan. He was taken from his country and father's house, that he might be the father of a peculiar nation, whom God designed to train up in the knowledge and worship of Himself and the promise of a Saviour. And God encouraged and comforted him in the undertaking by this solemn assurance: "I will make of thee (says He) a great nation: and in thee, shall all the families of the Earth be blessed."

Chapter 2nd.

THE DESTRUCTION OF SODOM AND GOMORRAH.

EXERCISE 1st.

Abraham and Lot *lived together* with their families in the land of Canaan. They were eminent *examples* of piety and *holiness.*

They lived together	கூடியிருநதாரகள	They dwelt in the same habitation or place.
Example	மாதிரி	Pattern, precedent. model.
Holiness	பரிசுததம	Sanctity, piety, religious goodness.

EXERCISE 2nd.

Therefore God *loved* them, and blessed them. *At length* their *herds* and *flocks* increased *so much.*

To love	அனபாகிறது	To regard with affection.
At length	கடைசியிலெ	At the end.
Herds	மாடடுமநதைகள	Numbers of cattle together.
Flocks	ஆடடுமநதைகள	Numbers of sheep together.
So much	அததனை	To so great numbers.

EXERCISE 3RD.

That there was ***not sufficient room*** in the ***place*** where ***they dwelt.***

Not sufficient	போதாது	Not enough, insufficient.
Room	இடம்	Space, extent.
Place	தலம்	Situation, country.
They dwelt	குடியிருந்தார்கள்	They resided or inhabited.

EXERCISE 4TH.

And ***debates arose*** between their ***servants*** about a ***convenient pasturage.***

Debates	வாக்குவாதங்கள்	Disputes, controversies.
To arise	உண்டாகிறது	To commence, to begin.
Servants	வேலைக்காரர்கள்	People in subjection to a master, and serving him.
Convenient	தகுதியான	Fit, suitable, proper.
Pasturage	மேய்ச்சலுள்ள விடம்	The place where cattle graze, pasture ground.

EXERCISE 5TH.

Upon which Abraham, with great *condescension* and *humanity*, *proposed* to Lot that they should *part*.

Condescension	பணியாதாபம	Voluntary humiliation.
Humanity	தயவு	Benevolence, tenderness.
To propose	தெரிந்துசொலலுகிறது	To offer to the consideration.
To part	பிரிந்துபோகிறது	To separate, to disunite.

EXERCISE 6TH.

And *offered* him the *choice*, either *to continue* where he then was, or to remove to *another place*.

To offer	தெரிந்துசொலலுகிறது	To proffer, to tender, to propose.
Choice	தெரிந்துகொளளுதல	The act of choosing, selection.
To continue	நிலைககிறது	To remain.
Another place	வேறேயிடம	A different situation or country.

EXERCISE 7TH.

How ***honourable*** is this condescension of Abraham to his nephew Lot! And how ***powerfully*** does it ***recommend*** to us ***meekness*** and ***forbearance***, and the love of peace!

Honourable	கனமபொரு நதிய	Illustrious, noble, reputable.
Powerfully	அதிகாரமுளள தாய	Forcibly, efficaciously.
To recommend	அஙகீகரி கபபணணுகிறது	To make acceptable.
Meekness	சாநதம	Mildness, softness of temper.
Forbearancc	பொறுமை	Command of temper, lenity.

EXERCISE 8TH.

Lot ***chose*** the ***plain*** of ***Jordan***, which was every where ***well watered***.

To choose	தெரிநதுகொள ளுகிறது	To select, to take by way of preference.
Plain	சமபூரண வெளி	A flat or level country.
Jordan	————	The celebrated river in the land of Canaan.
Well watered	நீர்பபாயச சலுளள	Abundantly supplied with water.

EXERCISE 9TH.

And *pitched* his *tent near Sodom*.

To pitch	அடிக்கிறது	**To fix, to plant.**
Tent	கூடாரம்	**A moveable dwelling.**
Near	அருகே	**At hand, not far off.**
Sodom	———	**One of the ancient cities of the Canaanites.**

EXERCISE 10TH.

But he had not been settled there many years, when *Chedorlaomer* brought *an army against* the king of Sodom, who had *rebelled* against him.

Chedorlaomer	———	**The king of Elam in Persia.**
An army	தண்டு	**A collection of soldiers or armed men.**
Against	விரோதமாய்	**Contrary, opposite to.**
To rebel	கலகஞ்செய்கிறது	**To oppose lawful authority with violence.**

EXERCISE 11TH.

And, having *over-run several* kingdoms about the land of Canaan, carried away much *spoil* and many *Captives*, among whom were Lot and his family.

To over-run	விளைவாகச செலுத்துகிறது	To harass by incursions, to ravage, to desolate.
Several	அனேகம	Many, divers, various.
Spoil	கொள்ளை	Plunder, pillage, booty.
Captives	சிறைப்பட்டவர்கள	Prisoners of war.

EXERCISE 12TH.

Abram was immediately *informed* of what was done ; and, having *armed* his *trained* servants, he *pursued the enemy*.

To inform	அறிவிக்கிறது	To acquaint, to make known.
To arm	ஆயுதந்தரிக்கிறது	To furnish with weapons.
Trained	கைதேர்ந்த	Instructed in the use of arms.
To pursue	துரத்துகிறது	To chase, to run after.
The enemy	சத்துரு	The foe, the antagonist.

EXERCISE 13TH.

Attacked them *by surprise* in the night, *rescued* all the captives, and brought back Lot and his *goods* to his former habitation.

To attack	மேல்விழுகிறது	To assault, or fall upon an enemy.
By surprise	சடுதியாய	Unexpectedly.
To rescue	மீட்டுககொளளுகிறது	To set free, or deliver from violence or danger.
Goods	சாமானகளை	Moveables, wares, merchandize.

EXERCISE 14TH.

The inhabitants of Sodom and Gomorrah were, *however, so lost to all sense of religion.*

The inhabitants	குடியானவர்கள	Dwellers, the people that lived there.
However	எபபடியும	Nevertheless.
So lost to all sense of religion	வேதமார்க்கத்தில சகலஞாயமிலலாமலிருநதபடியினாலெ	To such a degree unmindful of the propriety and nature of divine worship, and their duty to God and man.

EXERCISE 15TH.

And so *given up* to *impure lusts*, that God resolved *to destroy* them.

Given up	ஒப்புக்கொடுக்கப்பட்டவர்கள்	Resigned or abandoned to.
Impure	அசுத்தமான	Unchaste, unholy, obscene.
Lusts	காமங்கள்	Carnal desires.
To destroy	அழிக்கிறது	To exterminate, to kill, to put an end to.

EXERCISE 16TH.

But *at the same time* that he *manifested* such an *abhorrence* of sin and wickedness.

At the same time	அந்த வேளையில்	At that identical time.
To manifest	வெளிப்படுத்துகிறது	To discover, to make appear.
Abhorrence	அருவருப்பு	Detestation, hatred, abomination.

EXERCISE 17TH.

He shewed a *distinguishing regard* to eminent piety and goodness, by sending two *Angels* for the *preservation* of Lot.

Distinguishing	விசேஷித்த	Remarkable, evident, conspicuous.
Regard	தயவு	Favor, respect, esteem.
Angels	தெய்வதூதர்களை	Messengers of God.
Preservation	காப்பாற்றுகை	The act of preserving, salvation.

EXERCISE 18TH.

The two Angels came to Lot in *the appearance* of men, and, as he supposed them to be *travellers*, he *entertained* them in a *friendly, hospitable* manner.

The appearance	சுரூபம்	The semblance, likeness.
Traveller	வழிப்போக்கனை	One who goes a journey.
To entertain	போஷிக்கிறது	To receive and treat with hospitality.
Friendly	நேசமான	Kind, favorable, benevolent.
Hospitable	ஆதரவுசெய்கிறது	Shewing kindness to strangers.

EXERCISE 19TH.

They were *strangers* and he took them in.—They soon acquainted him, that they were sent *to execute vengeance* upon Sodom and Gomorrah for their *aggravated iniquities.*

Strangers	அனனியர்	People not known, foreigners.
To execute	செலுததிரீத	To perform, to put in act.
Vengeance	வெஞசம	Punishment, penal retribution.
Aggravated	அதிகரிதத	Increased in number and evil.
Iniquities	அககிரமஙகள	Crimes, bad actions.

EXERCISE 20TH.

And to rescue him and his family from the *dreadful ruin, suspended* over the *devoted* cities.

Dreadful	பயஙகரமான	Terrible, frightful, awful.
Ruin	அழிவு	Destruction,overthrow.
Suspended	விழதொஙகுகிற	Hung over as ready to fall.
Devoted	சபிககபபடட	Doomed to destruction, accursed.

EXERCISE 21st.

They accordingly took Lot, and his wife, and his two daughters, and, having *led* them out of the city, *charged* them *to flee* from the *danger* without the least *delay*.

To lead out	இடடுககொணடுபோகிறது	To guide or conduct from.
To charge	கடடளையிடுகிறது	To command.
To flee	ஓடிபபோகிறது	To run away with speed.
Danger	மோசம	Peril, hazard.
Delay	தாமசம	Deferring, staying, stopping.

EXERCISE 22nd.

But *as they went towards Zoar*, the wife of Lot, either out of *vain curiosity* to see *what became of* the place.

As they went	அவர்கள போகையில	While they were going.
Towards	எதிராக	In the direction or way to.
Zoar	————	A small city near Sodom.
Vain	வீண	Fruitless, idle, trifling.
Curiosity	ஆசதத	Inquisitiveness, inclination to see.
What became of	அதறகு சமபவித்தது	What was the fate or end of.

EXERCISE 23RD.

Or *a fond desire* of *returning* to her *old habitation*, *looked* or returned back.

A fond desire	மிகுநத ஆசை	An ardent wish.
To return	திருமபுகிறது	To go back.
Old habitation	பழைய குடியிருபபு	Former dwelling place, or house.
To look back	பினனே பார்க்கிறது	To turn round and direct the eye behind.

EXERCISE 24TH.

For which she became *a pillar* of *salt*, as *hard* and as *durable as stone*.

A pillar	தூண	A column, a supporter.
Salt	உபபு	A body used for seasoning meat, or preserving it from corruption.
Hard	உரமுளள	Firm, not soft.
Durable	நிலைபெறற	Lasting, perpetual.
As stone	கலலைபபோல	To the same degree that stone is hard and durable.

EXERCISE 25TH.

And thus was she *made* a *lasting monument* of her *folly* and *disobedience*.

To be made	செயயபபடுகிறது	To be formed or placed &c.
Lasting	நிலைநிறகிற	Perpetual, durable.
Monument	நினைபபூடி	Memorial.
Folly	அவமதி	Without sense, criminal weakness.
Disobedience	கீழபபடியாமை	Breach of duty, violation of lawful commands.

EXERCISE 26TH.

Then God sent *fire* and *brimstone out of heaven* upon Sodom and Gomorrah.

Fire	அககினி	The igneous element.
Brimstone	கெந்தகம்	Sulphur.
Out of heaven	வானததிலிருந்து	Down from heaven.

EXERCISE 27TH.

And the *smoke* of the country, *went up as the smoke* of a *furnace*.

Smoke	புகை	The sooty exhalation from any thing burning.
Went up	எழுமபினது	Ascended, arose.
As the smoke	புகைபோல	In the same manner as the smoke.
A furnace	சூளை	An enclosed fire-place.

EXERCISE 28TH.

He *overthrew* the cities and all the inhabitants; and made them an *example* to those who should *afterwards* live *ungodly*.

He overthrew	அழிததார்	He demolished, overturned, or destroyed.
Example	திஷடாநதிரம	Copy, precedent.
Afterwards	பினபு	In succeeding time.
Ungodly	தெயவபததி யிலலாத	Impiously, wickedly, without the fear of God.

RECAPITULATION.

Abram and Lot lived together with their families in the land of Canaan. They were eminent examples of piety and holiness, therefore God loved them and blessed them. At length their herds and flocks increased so much, that there was not sufficient room in the place where they dwelt: and debates arose between their servants about a convenient pasturage. Upon which Abram, with great condescension and humanity, proposed to Lot, that they should part: and offered him the choice, either to continue where he then was, or to remove to another place. How honourable is this condescension in Abram to his nephew Lot! And how powerfully does it recommend to us, meekness and forbearance, and the love of peace! Lot chose the plain of Jordan, which was every where well watered, and pitched his tent near Sodom; but he had not been settled there many years, when Chedorlaomer brought an army against the King of Sodom, who had rebelled against him; and, having over-run several kingdoms about the land of Canaan, carried away much spoil and many captives, among whom were Lot and his family. Abram was immediately informed of what was done, and, having armed his trained servants, pursued the enemy, attacked them by suprize in the night, rescued all the captives, and brought back Lot and his goods to his former habitation.

The inhabitants of Sodom and Gomorrah were however so lost to all sense of religion, and so given up to impure lusts, that God resolved to destroy them. But at the same time that He manifested such an abhorrence of sin and wickedness, He shewed a distinguishing regard to eminent piety and goodness, by sending two Angels for the preservation of Lot. The two An-

gels came to Lot in the appearance of men; and, as he supposed them to be travellers, he entertained them in a friendly, hospitable manner. They were strangers and he took them in. They soon acquainted him that they were sent to execute vengeance upon Sodom and Gomorrah, for their aggravated iniquities, and to rescue him and his family from the dreadful ruin suspended over the devoted cities. They accordingly took Lot and his wife, and his two daughters, and, having led them out of the city, charged them to flee from the danger without the least delay. But as they went towards Zoar, the wife of Lot, either out of vain curiosity to see what became of the place, or a fond desire of returning to her old habitation, looked or returned back, for which she became a pillar of salt, as hard and as durable as stone; and thus was she made a lasting monument of her folly and disobedience! Then God sent fire and brimstone out of heaven upon Sodom and Gomorrah, and the smoke of the country went up as the smoke of a furnace. He overthrew the cities and all the inhabitants; and made them an example to those who should afterwards live ungodly.

Chapter 3rd.

THE BIRTH OF ISAAC.

EXERCISE 1st.

God was pleased with the piety and virtue of Abram, and promised to be his *protector* and *shield* of *defence*, and to give him an *exceeding great reward*.

Protector	ஆதரிககிறவர்	Defender, supporter.
Shield	கேடகம	A broad piece of defensive armour.
Defence	தருசம	Guard, security, protection.
Exceeding great	மிகவும பெரிதான	Very great.
Reward	பலன	Recompense given for good performed, compensation.

EXERCISE 2nd.

Abram *was desirous* of having a son, *in preference* to all *earthly blessings* and rewards.

Was desirous	இசசையாயிருநதான	Was anxious or wishful.
In preference	பாரககிலும	Estimation above all other things.
Earthly	பூமிககுரிய	Sublunary, terrestrial.
Blessings	ஆசீர்வாதஙகளை	Benedictions, favours.

EXERCISE 3RD.

And, with great humility, *expressed* some *uneasiness before the Lord*, because he was yet *childless*.

To express	வெளிபபடுததுகிறது	To declare, to represent by speaking.
Uneasiness	கலககம	Trouble, perplexity.
Before the Lord	கர்ததாவின சனனதியில	In the presence of God.
Childless	பிளளையறற	Without children or offspring.

EXERCISE 4TH.

And had *only* Eliezer, the *steward* of his house, *to succeed* him.

Only	மாததிரம	Simply, merely, singly.
The steward	காரியககாரன	One who manages another's affairs.
To succeed	பினவருகிறது	To follow in order, to possess any thing after another.

EXERCISE 5TH.

Upon which God promised, that a son of his own should be ***his heir***, and that his ***race*** should be ***as the stars in multitude.***

His heir	அவன சுதநதிர வாளி	The person to inherit his possessions.
Race	சாதி	Family, offspring.
As the stars	நடசததிரங களைபபோல	Like the stars.
In multitude	திரளாய	In the greatness of their number.

XERCISE 6TH.

Some years afterwards God ***renewed*** His ***covenant*** with Abram, and ***changed*** his name to ***Abraham.***

To renew	புதிதாககிறது	To repeat, to make anew.
Covenant	உடமபடிககை	Contract, agreement.
To change	மாறறுகிறது	To alter, to vary.
Abraham	———	A Hebrew name signifying, the father of a great multitude.

EXERCISE 7TH.

Because, *(according to the meaning* **of** *the word)* he was to be the father of ***many nations.***

Because	படியினுலே	For this reason that, on the account that.
According to the meaning	அரததபபடிககு	Agreeing with the signification.
The word	வார்ததை	The term or name.
Many nations	அனேக சாதிகள	Numerous people.

EXERCISE 8TH.

And he changed the name of Sarai, ***which signifies, my princess,*** to Sarah, which signifies, the princess, in a large and ***extensive sense.***

Which signifies	அதறகு அரததம	The meaning of which is.
My princess	எனராச குமாரததி	My royal wife or daughter.
Extensive	விரிவான	Enlarged, full.
Sense	பயன	Meaning, signification.

EXERCISE 9th.

According to the *promise* of God; *She shall be* a mother, or princess of nations: Kings of people *shall be of her*.

Promise	வாககுத்தத்தம	Declaration of some benefit to be conferred.
She shall be	அவளிருப பாள	She will become.
Shall be of her	அவளா லுணடாகுவார்கள	Shall spring from her.

EXERCISE 10th.

The Almighty at the same time *assured him*, that Sarah *should have a son, who should be called* Isaac.

Assured him	அவனுககு நிசசயிததார்	Gave him a firm promise.
That she should have a son	குமாரனைபபெறு வாளெனறு	That she should bring forth a male child.
Who should be called Isaae	இசாககெனறுஅழை ககபபடுவான	Wbose name should be Isaac.

EXERCISE 11TH.

And that He would ***establish His covenant*** with him, and that all the people of the earth ***should be blessed through him.***

To establish	ஏறபடுதது கிறது	To confirm, to ratify.
His covenant	தமது உடமபடிககை	The contract He had made.
Should be blessed	ஆசிர வதிககபபடுவாரகள	Should be made happy and prosperous.
Through him	அவனாலே	By means of him.

EXERCISE 12TH.

The meaning of which was, that ***his descendants*** should be heirs of the great ***universal promise.***

The meaning of which	அதின அரததம	The sense of that expression.
His descendants	அவன சநததியார	The people that should spring from him.
Universal	பொதுவான	General, unlimitted.
Promise	வாககுததததம	Declaration of some benefit to be bestowed.

EXERCISE 13TH.

And *a person should arise* from them, who should be *the Saviour of the World* and a blessing to all nations.

A person	ஒருவர்	An individual, a particular man or woman.
Should arise	உதிபபார்	Was about to spring or proceed from.
The Saviour of the world	லோகரடசகர்	The Redeemer of all mankind from sin, misery and destruction.

EXERCISE 14TH.

Sarah, *indeed*, because *she was now grown old*, *placed* very little *dependance* upon this promise.

Indeed	நிசசயமாய	Truly, verily.
She was now grown old	அவள கிழவியானாள	She was become an old woman.
To place	வைககிறது	To put, to fix.
Dependance	நமபிககை	Reliance, trust, confidence.

EXERCISE 15TH.

And even *laughed* at it *within herself*, for which the Lord *reproved* her.

To laugh	சிரிக்கிறது	To make a noise of merriment, to jeer, to scorn.
Within herself	தனக்குள்ளே	Quietly, in her mind, in secret.
To reprove	அதட்டுகிறது	To blame, to censure, to chide.

EXERCISE 16TH.

But Abraham *waited with patience for the performance* of His word, which *never fails*.

To wait	காத்திருக்கிறது	To expect, to stay for.
With patience	பொறுமையோடே	Patiently, composedly.
For the performance	நிறைவேறுதற்கு	Until it should be fulfilled.
Never fails	தப்பாது	Is always sure or certain.

EXERCISE 17TH.

Being *fully persuaded*, that what God *had promised*, *He was able* also to *perform*.

Fully persuaded	நிச்சய மாயறிந்தான	Firmly convinced or assured.
Had promised	வாக்குத் தத்தம்பண்ணினார்	Had said he would do.
He was able	அவனதிரா ணியுள்ளவன	He had power sufficient.
To perform	நிறைவேற்று நிறுத்த	To execute, to accomplish.

EXERCISE 18TH.

The time appointed at length came, and Sarah *brought forth* a son, who was called Isaac.

The time appointed	நியமிக்கப்பட்டகாலம	The period fixed upon.
At length	கடைசியிலே	At last, in the fulness of time.
Brought forth	பெற்றள	Gave birth to, produced

EXERCISE 19TH.

This was *an occasion* of great joy; and *he proved* an *increasing comfort* and blessing *to his aged parents*

An occasion	சமயம	An occurrence, an event.
He proved	ஆனான	He became.
Increasing	விருத்திக்கிற	Augmenting, growing.
Comfort	தேற்றரவு	Consolation, support.
To his aged parents	அவனுடையவார்த்திகத்தாய தகப்பனமாருக்கு	To his old father and mother.

EXERCISE 20TH.

For *as he grew* in years and *stature, he improved* in knowledge and *goodness*.

As he grew	அவனவளர்நதபடி	While he increased or advanced.
Stature	சீரவளர்ததி	Height.
He improved	தேறினான	He grew more perfect, he increased in.
Goodness	நற்குணம	Virtue and piety.

EXERCISE 21st.

Because Abraham *commanded* his children and *his household* to keep the *way of the Lord*, to do *justice* and *judgment*.

To command	கட்டளை யிடுகிறது	To order, to give orders.
His household	தன்சமு சாரம்	His family and domestics.
The way of the Lord	கர்த்தாவினுடைய நெறி	The paths of divine knowledge, religion and virtue.
Justice	நியாயம்	The act of giving every man his due.
Judgment	நிதானிப்பு	Decision, the power of judging.

EXERCISE 22nd.

Parents, bring up your children in the *nurture* and *admonition* of the Lord: train them up in the way they should go, and when they are old, they will not *depart from it*.

Nurture	உபதேசம்	Education, instruction.
Admonition	சொற்புத்தி	Warning, gentle reproof.
To depart from it	அதை விட்டுவிலகுகிறது	To live contrary thereto.

EXERCISE 23RD.

Children *honor* and obey your parents; for that is *well pleasing* to the Lord; and it shall be well with you, both in this world and *in the next.*

To honour	கனபபடுதது கிறது	To reverence, to regard with veneration.
Well pleasing	மிகவும பிரியமாய	Very delightful, highly gratifying.
In the next world	மறு லோகததிலெ	In the world to come, in the future life.

RECAPITULATION.

God was pleased with the piety and virtue of Abram, and promised to be his protector and shield of defence, and to give him an exceeding great reward. Abram was desirous of having a son, in preference to all earthly blessings and rewards: and, with great humility, expressed some uneasiness before the Lord, because he was yet childless, and had only Eliezer, the steward of his house, to succeed him. Upon which God promised that a son of his own should be his heir, and that his race should be as the stars in multitude. Some years afterwards God renewed His covenant with Abram, and changed his name to Abraham, because (according to the meaning of the word) he was to be the father of many nations; and He changed the name of Sarai, which signifies, my princess, to Sarah, which signifies, the princess, in a large and exten-

sive sense, according to the promise of God; "She shall be a mother (or princess) of nations, kings of people shall be of her." The Almighty, at the same time, assured him, that Sarah should have a son, who should be called Isaac; and that He would establish His covenant with him, and that all the people of the earth should be blessed through him. The meaning of which was, that his descendants should be heirs of the great universal promise; and that a person should arise from them, who would be the Saviour of the World, and a blessing to all nations.

Sarah, indeed, because she was now grown old, placed very little dependance upon this promise, and even laughed at it within herself, for which the Lord reproved her. But Abraham waited with patience for the performance of His word, which never fails; being fully persuaded, that what God had promised, He was able also to perform.

The time appointed at length came, and Sarah brought forth a son, who was called Isaac. This was an occasion of great joy; and he proved an increasing comfort and blessing to his aged parents: for as he grew in years and stature, he improved in knowledge and goodness; because Abraham commanded his children and his household to keep the way of the Lord, to do justice and judgment.

Parents, bring up your children in the nurture and admonition of the Lord: train them up in the way they should go, and when they are old, they will not depart from it.

Children, honor and obey your parents, for that is well pleasing to the Lord; and it shall be well with you, both in this world, and in the next.

Chapter 4th.

HAGAR AND ISHMAEL.

EXERCISE 1st.

When some years had passed after the first promise of a son to Abraham, and Sarah *still continued* childless.

When some years had passed	சிலவருஷஞ்சென்ற பின்பு	After several years had gone by, or elapsed.
After the first promise	முதல்வார்த்தைப்பாட்டின் பிற்பாடு	Subsequent to the time when the promise was first given.
Still	இன்னம்	Yet, to this time, until now.
To continue	இருக்கிறது	To be, to remain.

EXERCISE 2nd.

She gave up all *expectation* of becoming *a mother* herself, and *concluded* that the promised heir, was to be born of another woman.

She gave up	அவள் கைவிட்டாள்	She relinquished or abandoned.
Expectation	கோரிக்கை	Hope of any thing, the act of expecting.
A mother	தாய்	A woman that has borne a child.
To conclude	நினைத்துக்கொள்ளுகிறது	To think finally, to decide in opinion.

EXERCISE 3RD.

She therefore *persuaded* her husband to take *Hagar, her handmaid, as a wife.*

She persuaded	அவள போதித்தாள	She prevailed upon.
Hagar	மூசிகி	A bond woman or slave.
Her handmaid	தனகையாள	Her female servant.
As a wife	மனைவியாக	Like, or instead of a married woman.

EXERCISE 4TH.

Hagar became proud *upon this change* of her *condition*, and treated her *mistress* with *contempt* and *insolence*.

Upon this change	இநத மாறுதலினாலே	In consequence of this alteration.
Condition	சீர	State, situation.
Mistress	இசமானி	A woman who keeps a servant.
Contempt	அசடடை	Scorn, derision, mockery.
Insolence	அகெகு	Overbearing pride, haughty behaviour to a superior.

EXERCISE 5TH.

And *after the birth* of Isaac, Ishmael, the son of Hagar, looking upon him with an *envious* and a *jealous* eye, made a *mock* and *derision* of him.

After the birth	பிறந்த பின்பு	Subsequent to his being born.
Envious	பொறாமையுள்ள	Distress occasioned by the excellence or happiness of another.
Jealous	எரிபாந்துமுள்ள	Emulous, suspicious.
Mock	பரியாசம்	Ridicule, sneer, act of contempt.
Derision	சக்கந்தம்	Laughing stock, an object of scorn &c.

EXERCISE 6TH.

At this behaviour Sarah *was so offended*, that she *importuned* Abraham *to exclude* Hagar and her son from the family,

At this behaviour	இந்த நடக்கையிலே	By this conduct.
Was so offended	அந்த [illegible]விதனமாயிருந்தான	Was displeased or angry to such a degree.
To importune	அலட்டி கெஞ்சு	To beg earnestly, to teaze with solicitations.
To exclude	புறம்பாக்கி தள்ளு	To shut out, to dismiss.

EXERCISE 7TH.

And, when the father was in great *perplexity upon the occasion*, the Lord *confirmed the request* of Sarah.

Perplexity	கலக்கம	Anxiety, distraction of mind.
Upon the occasion	ஆகச சமயத்திலேயபபாரி	On the occurrence.
To confirm	திடபபடுத்தி விடுது	To establish, to ratify.
The request	விணணபபம	The petition, the entreaty.

EXERCISE 8TH.

And *directed him to send away the mother and the son*.

Directed him	அவனுககுக கட்டளையிட்டார்	Ordered, or instructed him.
To send away	அனுபபி விடுகிறது	To exclude, to send him from home.
The mother and the son	தாயுமகனும	The handmaid and her child.

EXERCISE 9TH.

Promising that Ishmael should become a nation; but *at the same time declaring*; that in Isaac *his seed* should be called.

Promising	வாககுத்தத்தமபணணி	Giving a promise.
At the same time	அநத வேளையிலேயெ	On that occasion, at that time.
To declare	வெளிபபடுதத அறிவிக்க	To tell evidently and openly, to make known.
His seed	அவன்சநததி	His offspring.

EXERCISE 10TH.

There was a great *difference*, according to the Apostle Paul, *between these sons;* for Ishmael, the son of Hagar, the *bond woman*, was born only *according to the flesh*, in the *common course* of nature.

Difference	விததியாசம	Variation, possessing distinct qualities or privileges.
Between these sons	இநதககுமாரர்களிருவருககுமம	Relating to, or betwixt both the sons.
Bondwoman	அடிமைபபெண	A woman in a state of slavery.
According to the flesh	மனிதபபிறபபுபபிரகாரமாக	By natural generation.
Common course	வழககமானபருவததில	Usual, or ordinary order; stated method.

EXERCISE 11TH.

But Isaac was born *by virtue of the* promise, and by the particular *interposition* of *divine power.*

By virtue of the promise	வாக்குத்தத்தத்தின் தன்மையினாலே	In consequence of the promise (that seemed contrary to nature.)
Interposition	சுயேவ வினையூ காரியத்தைநடத்துதல்	Intervention, mediation.
Divine power	தெய்வவல்லமை	The effective operation of the Almighty.

EXERCISE 12TH.

They *represent* to us the two *covenants* of the *law* and the *gospel.*

To represent	தெரியக் காண்பிக்கிறது	To shew, to figure.
Covenants	உடம்படிக்கைக	Contracts, stipulations.
Law	பிரமாணம்	A rule of action, or "The former part of the word of God."
Gospel	சுவிசேஷம்	Good news, the religion of Jesus Christ, or latter part of the word of God.

EXERCISE 13TH.

The *former* is *a state* of *bondage* and *servility*.

Former	முன்னையது	The one first mentioned.
A state	நிலை	A condition.
Bondage	அடிமைத்தனம்	Captivity, imprisonment.
Servility	அடிமைக்குணம்	Slavishness, meanness.

EXERCISE 14TH.

The latter, a state of *freedom* and *glorious privileges.*

The latter	பின்னையது	The one last mentioned.
Freedom	அடிமையில்லாமை	Liberty, independence.
Glorious	மகிமையுள்ள	Noble, excellent.
Privileges	அதிகாரம்	Immunities, rights.

EXERCISE 15TH.

The *ministration* of *Moses* was weak and *unprofitable, when compared* with the gospel.

Ministration	விசாரிப்பு	Agency, intervention.
Moses	————	The Jewish lawgiver.
Unprofitable	அப்பிரயோசனமான	Disadvantageous, fruitless.
When compared	ஒத்துப் பார்த்தால்	When estimated according to their respective merits.

EXERCISE 16TH.

Which is the *ministration* of *righteousness* of *life*, and the *spirit*; and the *difference* between the Jewish and Christian state.

Righteousness	நீதி	Justice, moral perfection.
Life	உயிர்	Vivacity, spiritual, or animal being.
Spirit	ஆவி	A substance without a body,
The difference	வித்தியாசம்	The variation.

EXERCISE 17TH.

Is like that between *childhood* and *manhood*, between *shadow* and *substance*, between bondage and *liberty*.

Childhood	குழந்தைத் தனம்	The age and state of children.
Manhood	புருஷத்தனம்	The age of maturity.
Shadow	நிழல்	Representation of a body.
Substance	பொருள்	The body represented, any thing real and tangible.
Liberty	சுவாதீனம்	Freedom, exemption from bondage.

EXERCISE 18TH.

How *thankful* then should we be to God, that we are the children of the *free woman*, called under the *liberal*, and happy *dispensation* of the gospel.

Thankful	நன்றி யறிந்துள்ள	Grateful, ready to acknowledge favors.
Free woman	சுவாதீனக் காரி	A woman at liberty.
Liberal	சுவாதீன	Generous, bountiful.
Dispensation	விசாரிப்பு	A method of providence.

EXERCISE 19TH.

And made heirs of the *blessings* of the covenant *through the promised seed*, in whom it was *declared*, that all the families of the earth should be blessed.

Blessings ஆசிர்வாதஙகள Benedictions, favours.
Through the promised seed வாககுததததமபண்ணபபடட சநததியினாலெ By means of the son whom God had said He would give.
Was declared வெளிப்படுததபபடடது Proclaimed, published.

RECAPITULATION.

When some years had passed after the first promise of a Son to Abraham, and Sarah still continued childless, she gave up all expectation of becoming a Mother herself, and concluded, that the promised heir was to be born of another woman. She therefore persuaded her husband to take Hagar, her handmaid, as a wife. Hagar became proud upon this change of her condition, and treated her mistress with contempt and insolence; and after the birth of Isaac, Ishmael, the son of Hagar, looking upon him with an envious and jealous eye, made a mock and derision of him. At this behaviour Sarah was so offended, that she importuned Abraham to exclude Hagar and her son from the family; and when the father was in great perplexity upon the occasion, the Lord confirmed the re-

quest of Sarah, and directed him to send away the mother and the son; promising that Ishmael should become a nation; but, at the same time, declaring, that in Isaac his seed should be called.

There was a great difference, according to the Apostle Paul, between these sons: for Ishmael, the son of Hagar, the bond-woman, was born only according to the flesh, in the common course of nature: but Isaac was born by virtue of the promise, and by the particular interposition of divine power. They represent to us the two covenants of the law and the gospel; the former is a state of bondage and servility: the latter, a state of freedom and glorious privileges. The ministration of Moses was weak and unprofitable, when compared with the gospel, which is the ministration of righteousness, of life, and the Spirit; and the difference between the Jewish and Christian state is like that between childhood and manhood, between shadow and substance, between bondage and liberty. How thankful then should we be to God, that we are the children of the free woman, called under the liberal and happy dispensation of the Gospel, and made heirs of the blessings of the covenant through the promised seed, in whom it was declared, that all the families of the earth should be blessed.

Chapter 5th.

THE FAITH OF ABRAHAM IN OFFERING ISAAC.

EXERCISE 1ST.

The Lord was pleased to make *another trial* of the *faith* and *obedience* of Abraham.

Another	வேறொரு	One other.
Trial	சோதனை	Proof, examination.
Faith	விசுவாசம்	Belief, trust, confidence.
Obedience	கீழ்ப்படிதல்	Compliance, submission to authority.

EXERCISE 2ND.

Or *rather to manifest* them *more fully* to the world; and make him an *illustrious* pattern to all posterity.

Rather	அதிகநேர்த்தியாய்	In other words, more properly speaking.
To manifest	வெளிப்படுத்துகிறது	To exhibit, to shew.
More fully	அதிக நிறைவாய்	With increased evidence or clearness.
Illustrious	பிரசித்தமான	Bright, noble, eminent.

EXERCISE 3RD.

He commanded him *to take* Isaac, *when he was about twenty-five years of age,* and offer him for *a burnt offering* upon Mount Moriah.

To take	எடுககிறது	To carry, bear, or lead away.
When he was about twenty-five years of age	அவனிருபததைநது வயசாயிருநதபொழுது	At the time of his being 25 years old.
A burnt offering	தகனபபலி	A sacrifice made by fire.

EXERCISE 4TH.

Severe as the command was: though Isaac was his son, *his only son,* whom he loved with all the *affection* of *a tender father.*

Severe	கொடிய	Extreme, hard to be observed or done.
His only son	தனனொரேகுமாரன	His sole male-child.
Affection	அனபு	Fondness, love, kindness, good will.
A tender father	படசமுளள தகபபன	A fond parent.

EXERCISE 5TH.

Though he was *the very son*, of whom *it was expressly said*, in Isaac shall thy seed be *called*, he *readily complied* with it.

The very son	அநதககுமாரனை	That precise or same child.
It was expressly said	தெளிவாகசசொலலபபடடது	It was plainly declared.
Shall be called	அழைககபபடும	Shall be named or reckoned.
Readily	சீககிரமாய	Instantly, without hesitation.
To comply	இணஙகுகிறது	To yield to, to do as required.

EXERCISE 6TH.

He *reasoned* with himself, that God who had given him, *as it were* by *a miracle*, when *in the course of nature* there was no hope of children.

To reason with oneself	தனனிலே யோசசனைபணணுகிறது	To question, argue or debate in one's own mind.
As it were	அதுவிருநதாறபோல	In a manner.
A miracle	அறபுதம	A wonder, something above human power.
In the course of nature	சுபாவததினவழியாய	According to natural order.

EXERCISE 7TH.

Was able even ***to raise him from the dead,*** and therefore, being strong in faith, he ***staggered*** not.

Was able	வலலவராயிருநதார்	Had power sufficient.
To raise him from the dead	மரணததினினறெழுபபுகிறது	To call him to life again.
To stagger	அநுமானிககிறது	To hesitate, to doubt.

EXERCISE 8TH.

He *rose early in the morning*, and took Isaac to the mountain, *the fatal knife* was in his hand.

To rise	எழுநதிருககிறது	To get up, to leave the couch or bed on which we sleep.
Early in the morning	அதிகாலமே	At the beginning of day, day-break.
The fatal knife	மரணததைசசெயபிககததி	The deadly knife with which he was to be slain.

EXERCISE 9TH.

His son lay *panting* upon the altar, and *he was just giving the deadly stroke* when an Angel *stayed* his hand.

To pant	பதைககிறது	To palpitate, to beat as the heart in fear.
He was just giving	கொடுககபபோகையில	He was on the eve of letting his hand fall.
The deadly stroke	சாவெடு	The blow that would kill him.
To stay	பிடிததுககொளளுகிறது	To stop, to hinder, to prevent.

EXERCISE 10TH.

As he *looked round* in *surprise*, he saw *a ram* caught in *a thicket*.

To look round	சுறறிபபார்ககிறது	To turn the eyes behind, or on all sides.
Surprise	ஆசசரியம	Wonder, astonishment.
A ram	மோததை	A male-sheep.
A thicket	அடர்த்தி	A close tuft of trees or bushes.

EXERCISE 11th.

And having *seized* it, he offered it for a burnt offering, *instead of his son.*

To seize பிடிககிறது — To take, to catch hold of.

Instead of his son அவண குமாரனுககுபபதிலாக — In the room or place of his child.

EXERCISE 12th.

For this great act of faith and trust in *the Supreme Being,* Abraham was *honoured* with the *glorious* name of the Father of the faithful.

For this great act இநத பபெரியசெயலைககு — In consequence of this noble deed.

The Supreme Being மேலான கடவுள — God, who is supreme or highest in dignity and authority.

Was honoured மகிமை பபடுததபபடடான — Was greatly distinguished.

Glorious சிறபபு — Noble, excellent.

EXERCISE 13TH.

And God immediately *renewed* His promise to him, that He would bless him *very abundantly*, and *multiply* his family.

To renew	புதிதாககிறது	**To repeat, to make again.**
Very abundantly	சமபூரணமாய	**Greatly, beyond measure.**
To multiply	பெருகுவிககிறது	**To cause to increase in number.**

EXERCISE 14TH.

In thy seed (said He) shall *all the nations of the earth* be blessed, *because thou hast obeyed my voice*.

All the nations of the earth	பூமியிலுள்ள சாதிகளெல்லாம	**The whole human race, all people in the world.**
Because thou hast obeyed	நீ கீழபபடிநதபடியினாலெ	**Since thou hast done as thou wast commanded.**

EXERCISE 15TH.

We are *taught* by this *instance* of obedience, to love God *above every thing* upon earth.

To be taught	கறபிககப படுகிறது	To be instructed.
Instance	திருஷடாநதரம	Occasion, example.
Above every thing	எல லாவறறிலுமமேலாக	More than all things.

EXERCISE 16TH.

And *to resign*, with *a willing mind*, our *fortune*, our children, our *dearest comforts*, *whenever* He calls for them.

To resign	ஒபபிககிறது	To yield, to give up.
A willing mind	மனபபூர ததியாக	Freely, without hesitation.
Fortune	அதிஷடடம	Good success, possessions, wealth.
Dearest	மிகவுமபிரியமான	The most valuable or precious.
Comfort	ஆதரவு	Consolation, blessing.
Whenever	எபபொழுதா கிலும	At what time soever.

EXERCISE 17TH.

We cannot but *observe further*, that this particular *action, required* from Abraham.

To observe	அறிவிக்கிறது	To notice, to remark.
Further	மேலும்	Besides, beyond this.
Action	செய்கை	Deed, act.
Required	வேண்டப்பட்ட	Demanded.

EXERCISE 18TH.

Was a *remarkable type* or representation of what was done *afterwards, as is supposed* upon the same mountain.

Remarkable	விசேஷித்த	Notable, observable.
Type	குறி	Emblem, figure, representation.
Afterwards	பின்பு	In succeeding time, after the present period.
As is supposed	நினைத்திருக்கிறபடி	According to general opinion.

EXERCISE 19TH.

And *seems intended to point out* to him, and *to succeeding generations.*

Seems intended to point out காடடுகிறதறகுயோ சனையபாயகளாலுது	Appears to be designed, or meant to shew, or represent.
Succeeding generations . பினவருநதலைமுறைகள	Future offspring, progeny.

EXERCISE 20TH.

The particular *method* by which God *proposed to redeem mankind,* by offering up His only begotten Son Jesus Christ.

Method வழி	Mode, means.
To propose ஏறபடுததுகிறது	To scheme, plan or design.
To redeem மீட்கிறது	To ransom, to recover from a fallen state.
Mankind மனிதர்	The human race.

RECAPITULATION.

The Lord was pleased to make another trial of the faith and obedience of Abraham, or rather to manifest them more fully to the world; and make him an illustrious pattern to all posterity. He commanded him to take Isaac, when he was about twenty five years of age, and offer him for a burnt offering upon mount Moriah. Severe as the command was; though Isaac was his son, his only son whom he loved with all the affection of a tender father; though he was the very son of whom it was expressly said, "In Isaac shall thy seed be called;" he readily complied with it. He reasoned with himself, that God who had given him, as it were by a miracle, when in the course of nature there was no hope of children, was able even to raise him from the dead; and therefore, being strong in faith, he staggered not. He rose early the next morning and took Isaac to the mountain; the fatal knife was in his hand; his son lay panting upon the altar, and he was just giving the deadly stroke, when an angel stayed his hand. As he looked round in surprise, he saw a ram caught in a thicket; and having seized it, he offered it for a burnt offering, instead of his son. For this great act of faith and trust in theSupreme Being, Abraham was honoured with the glorious name of *Father of the faithful*; and God immediately renewed His promise to him, that He would bless him very abundantly, and multiply his family. "In thy seed (said He) shall all the nations of the earth be blessed, because thou hast obeyed my voice." We are taught by this instance of obedience, to love God above every thing upon earth, and to resign, with a willing mind, our fortune, our children our dearest comforts, whenever He calls for them. We cannot but observe further,

that this particular action required from Abraham, was a remarkable type or representation of what was done afterwards, as is supposed, upon the same mountain; and seems intended to point out to him, and to succeeding generations, the particular method by which God proposed to redeem mankind, by offering up His only begotten Son Jesus Christ.

Chapter 6th.

THE LIFE OF ISAAC.

EXERCISE 1st.

The *peace* and *prosperity* of Abraham, were in in a few years ***disturbed by the death of Sarah***.

Peace	சமாதானம்	Without war, or disturbance; in a quiet state.
Prosperity	சுகம்	Success, good fortune.
To disturb	கலக்கிறது	To perplex, to disquiet.
By the death (of Sarah)	சாவினாலே	In consequence of (Sarah's) death.

EXERCISE 2ND.

Whom he *buried* in the *cave* of Macpelah. After which, *considering* that *he was far advanced in years.*

To bury	புதைக்கிறது	To inter, to conceal beneath the earth, or in a cave.
Cave	கெவி	Cavern, den, any hollow place.
Considering	சிந்தித்து	Thinking upon, calling to mind.
He was far advanced in years	மிகுந்த வயசை யடைந்திருந்தார்	He was grown very old.

EXERCISE 3RD.

And being *desirous* of seeing his son Isaac *happily married*, he sent a *faithful servant* into Mesopotamia.

Desirous	ஆசையுள்ள	Anxious, wishful.
Happily	சுகமாய	Fortunately, in a state of felicity.
Married	விவாகம்பண்ணின	United to a woman in marriage.
Faithful	விசுவாசமுள்ள	Honest, upright.
Servant	வேலைக்காரன	One in a state of subjection.

EXERCISE 4TH.

To seek a wife for him ***among his own kindred***; for he did not ***approve*** of the women ***of that country***, in which he lived, because they were ***idolaters***.

To seek	தேடுகிறது	To search for, to go to find.
Among his own kindred	அவனுடைய உறமுறைக்குள்ளே	Out of his relations.
To approve	மெச்சுகிறது	To like, to regard with favour.
Of that country	அந்த ஊரினுடைய	Belonging to the said land, or nation.
Idolaters	விக்கிரகபத்திக்காரர்	Worshippers of images.

EXERCISE 5TH.

The servant, being ***guided*** by ***Providence***, ***brought home*** Rebekah, the ***daughter*** of Bethuel, the nephew of Abraham, and Isaac ***took her to wife***.

To guide	வழிகாட்டுகிறது	To direct the way.
Providence	தெய்வச்செயல	Divine superintendence.
To bring home	வீட்டுக்குக்கொண்டுபோகிறது	To carry back to the house.
Daughter	மகள	Female child.
Took her to wife	கலியாணம்பண்ணிக்கொண்டான	Married her.

EXERCISE 6TH.

The good *old man* saw them *flourishing* in *plenty* and *happiness*.

An old man	கிழவன	An aged man, or one far advanced in years.
Flourishing	செழிபபுளள	Prospering.
Plenty	பரிபூரணம	Abundance, fruitfulness.
Happiness	பாககியம	Felicity, bliss.

EXERCISE 7TH.

And at length, having *quitted this world* to go to God, whom he had faithfully *served*, he was buried in the cave *near his beloved Sarah*.

To quit this world	இநத லோகததைததுறககிறது	To die, to depart this mortal life.
To serve	சேவிககிறது	To worship and obey.
Near his beloved Sarah	தனககுபபிரியமான சாராவுககருகெ	Close by Sarah who was dear to him in life.

EXERCISE 8TH.

Some time after the death of Abraham **a *severe famine raged* through the land of Canaan.**

Some time after the death of Abraham	ஆபி ர்காமிறநதுபோயசிலகால தநதககுபபின	A long while after Abraham's decease.
Severe	கடினமான	Hard, oppressive.
Famine	பஞசம	Dearth, scarcity of food.
To rage	முமமரிககிறது	To act furiously, or with destructive violence.

EXERCISE 9TH.

And Isaac, *in order to avoid* the *distress*, went into Gerar, *in his way* toward Egypt.

In order to avoid	விலக குமபடிககு	That he might shun or escape.
Distress	இடுககண	Calamity, misfortune.
In his way	தான நடநத வழியிலெ	In the road he was travelling.

EXERCISE 10TH.

There the Lord *appeared unto him*, and commanded him to dwell in that land, *assuring him* that He would *exceedingly increase* both his family and *possessions*.

Appeared unto him	அவனுககுபபிரசனனமானார்	Became visible before him.
Assuring him	அவனுககு நிசசயஞசெயது	Giving him a firm promise.
Exceedingly	மிகவும	Greatly, to a great degree.
To increase	அதிகபபடுகிறது	To augment, to multiply.
His possessions	அவனாஸதிகளை	His property, whatever he had.

EXERCISE 11TH.

And *renewing* to him *that grand promise* of the *Messiah*, In thy seed shall all the nations of the earth he blessed.

To renew	புதிதாககிறது	To repeat, to say or do again.
That grand promise	அநத முககியமான வாககுததததம	That great blessing offered or contained in these words.
Messiah	கிறிஸதுவெனபவர்	The Christ, He who was anointed to save the world.

EXERCISE 12TH.

There he *sowed corn*, and *received in the same year, an hundred fold*.

To sow	விதைககிறது	To cast into the ground.
Corn	தானியம	Seeds which grow in ears, grain.
To receive	அறுககிறது	To obtain, to reap, to gather in.
In the same year	அநத வருஷததிலெயெ	In the year in which he sowed.
An hundred fold	நூறத தனை	A hundred times more than he sowed.

EXERCISE 13TH.

And his servants and cattle increased *in such abundance*, that *people envied his prosperity* and *began to fear* his power.

In such abundance	அததனை சமபூரணமாய	In so great plenty.
People	சனஙகள	Men, persons in general.
To envy	காயகிறது	To hate another for excellence or success.
His prosperity	அவனவாழவு	His success or good fortune.
Began to fear	பயபபடத தொடஙகினை	Began to dread.

EXERCISE 14TH.

Therefore Abimelech their King, in order *to satisfy his subjects, desired him*, in *a friendly manner*.

To satisfy	சமாதானம் பண்ணுகிறது	To content, to appease.
His subjects	தன்னுடைய குடிகளை	The people under his dominion.
Desired him	அவனைவேண்டிக்கொண்டான்	Asked, or besought him.
In a friendly manner	சிநேகிதமாய்	In an amicable way.

EXERCISE 15TH.

To leave the City and *seek out some other habitation.*

To leave the city	பட்டணத்தைவிட்டுப்போகிறது	To quit the town.
To seek out	தேடுகிறது	To look for.
Some other habitation	வேறேகுடியிருப்பு	Another dwelling.

EXERCISE 16TH.

Accordingly *he retired* to *the valley* of Gerar, and afterwards *removed* to Beersheba, where *he fixed his abode*, and built an altar to the Lord.

He retired	போயவிடடான	He departed or withdrew.
The valley	பளளததாககு	The low ground between hills.
To remove	அகலுகிறது	To go from one place to another.
He fixed his abode	நிலைததிருநதான	He took up his residence or habitation.

EXERCISE 17TH.

Isaac and Rebekah had two sons, *who were named*, Esau and Jacob. Esau *the eldest* was a *cunning hunter*.

Who were named	பேர்கொணடவர்கள	Who were called by name.
The eldest	மூததவன	The first born.
Cunning	தநதிரமுளள	Crafty, knowing.
Hunter	வேடடைககாறன	One who chases wild animals.

EXERCISE 18TH.

But Jacob was a *plain man*, of a *gentle disposition*, and *employed* himself in *domestic affairs*.

Plain man	தநதிரமிலலாதவன	Artless, simple, void of ornament.
Gentle	சாநதமுளள	Mild, peaceable.
Disposition	குணம	Temper of mind.
To employ	வேலையிடுகிறது	To exercise, to keep at work.
Domestic affairs	வீடடின காரியஙகள	The business of the house, household matters.

EXERCISE 19TH.

One day Esau, returning *from the fields very hungry* and *tired*, *earnestly desired* some *pottage* which Jacob was *preparing* for himself.

From the fields	வயலவெளிகளிலிருநது	Out of the open and cultivated grounds.
Very hungry	மிகவுமபசியுளள	Greatly in want of food.
Tired	இளைபபாய	Wearied, fatigued.
Earnestly	மிகவும	Eagerly, desirously.
To desire	விருமபுகிறது	To wish for, to beg.
Pottage	ஒருபோசனம	Any thing boiled for food, broth.
To prepare	ஆயிததபபடுகிறது	To make ready.

EXERCISE 20TH.

Jacob *asked him* for his *birthright in exchange.*

Asked him	அவனைககேட டுககொணடான	Requested of him.
Birthright	தலைசசனபிள ளையின சுதந்திரம	The rights and privileges to which the eldest son was born.
In exchange	மாறறிககொ ளளுதலில	In commutation or barter.

EXERCISE 21ST.

Now the particular *blessing* of his father Isaac, and the *special* promises of God, concerning the land of Canaan, and the *descent* of Christ, were *annexed* to his birthright.

Blessing	ஆசீர்வாதம	Benediction, pronouncing happiness on any one.
Special	விசேஷமான	Peculiar, particular.
Descent	சநததி	Birth, process of lineage.
Annexed	கூடட	Added, joined to, connected with.

EXERCISE 22ND.

But Esau, being wholly given up to *hunting* and *sporting*, and of a *loose* and *profane* disposition.

To hunt	வேடடையாடு கிறது	To pursue or search, to chase.
To sport	மகிழசசியாகிற து	To divert oneself, to make merry.
Loose	விரகமுளள	Unchaste, wanton, lewd.
Profane	தெயவகாரியஙக ளை யெணணாத	Impious, irreligious, ungodly.

EXERCISE 23RD.

Set little value upon it, and *readily* exchanged it for the *mess* of pottage which he so *greedily longed for*.

To set little value upon any thing	அறபமாயெ ணணுகிறது	To regard any thing as of trifling importance.
Readily	தடையிலலாமல	Without hesitation, or delay.
Mess	போசனம	A dish of meat, a quantity of food.
Greedily	போராசையாய	Eagerly, ravenously.
To long for	வாஞசிககிறது	To hunger after, to desire earnestly.

EXERCISE 24TH.

Thus also does every *unthinking sinner* ; he *sells* his birthright for a mess of pottage, and *a morsel of meat*.

Unthinking	நினைவுகொள்ளாத	Thoughtless, without consideration.
Sinner	பாவி	One at enmity with God, a criminal, an offender.
To sell	விற்கிறது	To give for a price, to vend.
A morsel of meat	ஒருகவளமிறைச்சி	A small quantity of food.

EXERCISE 25TH.

For present *momentary gratification*, he gives up the blessing of his heavenly father, and *parts with* his eternal *portion in the kingdom of glory*.

Momentary	ஒருநிமிஷ	Lasting for a moment, or short space of time.
Gratification	மகிழ்ச்சி	Pleasure, delight.
To part with	விட்டுவிடுகிறது	To give up, to resign.
Portion	பங்கு	Part, allotment, share.
In the kingdom of glory	மகிமையுள்ள இராசசியத்திலெ	In heaven, the glorious habitation of God and saints.

EXERCISE 26TH.

After several years, Isaac, who was ***ignorant*** of the ***contract*** between his sons, being very ***old*** and ***blind***, and ***apprehending*** that his death was near.

Ignorant	அறியாத	Unacquainted with.
Contract	உடமபடிககை	Bargain, agreement.
Old	மிகுநதவயசுளள	Far advanced in years, aged.
Blind	குருடாடமுளள	Unable to see, depriv-ed of sight.
To apprehend	உணருகிறது	To think, to conceive in the mind.

EXERCISE 27TH.

Sent Esau ***to get*** some ***venison***, and ***dress*** it; with a promise, that ***after he had eaten*** it, he would give him his blessing.

To get	சமபாதிககிறது	To obtain, to catch, to procure.
Venison	மானிறைசசி	The flesh of deer.
To dress	சமைககிறது	To prepare for eating.
After he had eaten	அவன சாபபிட பினபு	When he had finished his repast.

EXERCISE 28TH.

Rebekah heard the words of Isaac; and having an *extraordinary affection* and *fondness* for Jacob, she dressed *a kid*, with *savoury sauce*.

Extraordinary	அபூருபமான	Remarkable, uncommon.
Affection	அன்பு	Love, good-will, attachment.
Fondness	பட்சம்	Foolish tenderness.
A kid	ஆட்டுக்குட்டி	The young of a goat.
Savoury	நல்லருசியுள்ள	Pleasing to the taste, well flavoured.
Sauce	சாறு	Something eaten with food to improve its taste.

EXERCISE 29TH.

And *covered* his *neck* and hands with the *skin* of the kid, because Esau's hands were *hairy*, and sent him to his father. Isaac was deceived by these means, and *mistaking* Jacob for Esau, gave him his blessing.

To cover	மூடுகிறது	To spread over.
Neck	கழுத்து	The part between the head and body.
Skin	தோல்	The hide, the natural covering of the flesh.
Hairy	மயிருள்ள	Covered with hair.
To mistake	தப்பாய் நினைக்கிறது	To err in judgment, to think wrong.

EXERCISE 30TH.

As soon as Jacob was gone out *from the presence of* his father, Esau *returned;* and *having found* that his brother had *gained* the blessing.

From the presence of	முகததிலிருநது	From before his face.
To return	திருமபிவருகிறது	To come back.
Having found	அறிநது	Having learnt, or understood.
To gain	சமபாதிககிறது	To obtain, to procure.

EXERCISE 31ST.

He cried out, is he not *rightly* named Jacob? (that is *supplanter)* for he supplanted me twice: *he took away* my birthright, and now he hath taken away my blessing.

He cried out	அவன கூக குரலிடான	He bewailed, he made loud lamentation.
Rightly	நியாயமாய	Properly, truly.
Supplanter	துரிபஙகாளி	One who displaces another; or deprives him of his right.
He took away	எடுததுக கொணடான	He got possession of in an unlawful manner.

EXERCISE 32ND.

Stung with penitent *remorse* for his folly, he *intreated* his father, *hast thou but one blessing?* bless me, even me also, O my father.

Stung	வருந்தி	Wounded in mind, distressed.
Remorse	மனஸ்தாபம்	Sorrow, pain of guilt.
To intreat	வேண்டிக்கொள்ளுகிறது	To beg earnestly, to supplicate.
Hast thou but one blessing	ஒரே ஆசீர்வாதந்தானே உம்மிடத்திலிருக்கிறது	Have you only one benediction.

EXERCISE 33RD.

But his repentance *came too late;* therefore *he is said* to find *no place for repentance,* though he sought it *carefully with tears.*

Came too late	ஏற்றகாலத்திலே வரவில்லை	Arrived after the proper time, delayed too long.
He is said	அவனைக்குறித்துச்சொல்லியிருக்குது	It is said of him.
No place for repentance	குணப்படுகிறதுக்கு இடமில்லை	No time or opportunity to repent.
Carefully	சாக்கிரதையாய்	Vigilantly, attentively.
With tears	கண்ணீரோடே	Weeping, sorrowing.

EXERCISE 34TH.

For the blessing was given to Jacob, and *not to be recalled; I have blessed him*, says Isaac; *yea*, and *he shall be blessed*.

Not to be recalled திருப்பப்படாது	Impossible to be revoked.
I have blessed him அவனையாசீர்வதித்தேன	I have given him the benediction.
Yea ஆம	So it is, surely, truly.
He shall be blessed அவன ஆசீர்வதிக்கப்படுவான	The blessing shall rest upon him.

EXERCISE 35TH.

Rebekah and Jacob are *not to be commended for deceiving* Isaac. The method pursued by them, *in order to obtain* the blessing, was *inconsistent with truth and honesty*.

Not to be commended ஒத்துக்கொள்ளப்படாது	Cannot be approved.
For deceiving வஞ்சிக்கிறதுக்கு	That they cheated, on account of imposing upon.
In order to obtain அடையும்படிக்கு	That they might gain possession of.
Inconsistent with truth and honesty சத்தியத்துக்குங் கிரகஸ்தமார்க்கத்துக்குந்தகாது	Incompatible with, or contrary to veracity and probity.

EXERCISE 36TH.

And we should never *tell lies, whatever advantage may be expected* from them.

To tell lies	பொயயகளசொலலுகிறது	To lie, to say what is not true.
Whatever advantage may be expected	எனனவாதாயம வருமெனறு தோனறுமாகிலும	Any kind of benefit whatsoever that shall be looked for, or calculated on.

EXERCISE 37TH.

Indeed the blessing *was intended for Jacob*, by the *sovereign purpose* of God: and Rebekah knew it.

Indeed	நிசசயமாய	In truth, truly.
Was intended for Jacob	இயாககோபுககுக கொடுககயோசனையாயிருநதது	It was meant that Jacob should receive it.
Sovereign	பிரதானமான	Supreme, highest in authority.
Purpose	நிர்ணயம	Intention, design.

EXERCISE 38TH.

For *it had been revealed to her*, *before her sons were born*, that the younger should be *preferred* to the elder.

It had been revealed to her அவளுககுவெளி பபடுததபபடடிருநதது	It was before made known unto her.
Before her sons were born அவளுடைய குமாரர்கள பிறககு முனனே	Previous to the birth of her sons.
To be preferred அதிகரிககிறது	To be advanced or set above another.

EXERCISE 39TH.

Therefore *instead of deceiving and imposing upon her husband*, in this matter, *she should have waited patiently*, till God had been pleased *to bring it about* in his own time, and in his own way.

Instead of imposing upon her husband அவளுடைய புருஷனுககுப பொயசொலலுகிறதுக்கு பபதிலாக	Rather than cheat the man to whom she was married.
She should have waited patiently அவளபொறுமையாயககாததிருகக வேணடுமதாயிருநதது	She ought to have remained quietly, or staid with patience.
To bring it about சமபவிககபபணணுகிறது	To cause it to happen.

EXERCISE 40TH.

He thought proper, however, to let the blessing pass in this manner; for He *over-rules* the schemes and *contrivances* of *short sighted mortals*, and makes them *subservient* to His own wise and gracious purposes.

To over-rule	மேலாளுகிறது	To govern, to influence with predominant power.
Contrivances	தந்திரங்கள	Schemes, projects.
Short sighted	பார்வை குறைந்த	Seeing a little way.
Mortals	மரணத்துக்குளானவர்கள	Mankind, beings subject to death.
Subservient	உதவியான	Subordinate, instrumentally useful.

RECAPITULATION.

THE peace and prosperity of Abraham were in a few years disturbed by the death of Sarah, whom he buried in the cave of Macpelah; after which, considering that he was far advanced in years, and being desirous of seeing his son Isaac happily married, he sent a faithful servant into Mesopotamia, to seek a wife for him among his own kindred; for he did not approve of the women of that country in which he lived, because they were idolaters. The servant, being guided by Providence, brought home Rebekah, the daughter of Bethuel, the nephew of Abraham, and

Isaac took her to wife. The good old man saw them flourishing in plenty and happiness, and at length, having quitted this world to go to God, whom he had faithfully served, he was buried in the cave near his beloved Sarah.

Some time after the death of Abraham, a severe famine raged through the land of Canaan; and Isaac, in order to avoid the distress, went unto Gerar, in his way towards Egypt. There the Lord appeared unto him, and commanded him to dwell in that land; assuring him, that He would exceedingly increase both his family and his possessions, and renewing to him that grand promise of the Messiah; "In thy seed shall all the nations of the earth be blessed."

There he sowed corn, and received in the same year an hundred fold; and his servants and cattle increased in such abundance, that people envied his prosperity, and began to fear his power: therefore Abimelech, their king, in order to satisfy his subjects, desired him, in a friendly manner, to leave the city, and seek out some other habitation. Accordingly Isaac retired to the valley of Gerar, and afterwards removed to Beersheba, where he fixed his abode, and built an altar to the Lord.

Isaac and Rebekah had two sons, who were named Esau and Jacob. Esau the eldest, was a cunning hunter; but Jacob was a plain man, of a gentle disposition, and employed himself in domestic affairs. One day, Esau returning from the fields very hungry and tired, earnestly desired some pottage, which Jacob was preparing for himself; and Jacob asked him for his birthright in exchange. Now the particular blessing of his father Isaac, and the special promises of God concerning the land of Canaan, and the descent of Christ, were annexed to his brithright: but Esau being wholly given up to hunting and sporting, and of a loose, profane disposition, set little value upon it, and

readily exchanged it for the mess of pottage, which he so greedily longed for. Thus also does every unthinking sinner; he sells his birthright for a mess of pottage, and a morsel of meat; for present momentary gratification, he gives up the blessing of his heavenly father, and parts with his eternal portion in the kingdom of glory.

After several years, Isaac, who was ignorant of the contract between his sons, being very old and blind, and apprehending that his death was near, sent Esau to get some venison, and dress it; with a promise, that after he had eaten, he would give him his blessing. Rebekah heard the words of Isaac, and having an extraordinary affection and fondness for Jacob, she dressed a kid with savoury sauce, and covered his neck and hands with the skin of the kid, because Esau's hands were hairy, and sent him to his father. Isaac was deceived by these means; and, mistaking Jacob for Esau, gave him his blessing.

As soon as Jacob was gone out from the presence of his father, Esau returned: and, having found that his brother had gained the blessing, he cried out, "Is he not rightly named Jacob? (that is, a supplanter) for he supplanted me twice; he took away my birthright, and now he hath taken away my blessing." Stung with penitent remorse for his folly, he intreated his father, "Hast thou but one blessing? bless me, even me also, O my father." But his repentance came too late; therefore he is said to find no place for repentance, though he sought it carefully with tears. For the blessing was given to Jacob, and not to be recalled; "I have blessed him, says Isaac, yea, and he shall be blessed."

Rebekah and Jacob are not to be commended for deceiving Isaac. The method pursued by them, in order to obtain the blessing, was inconsistent with truth and honesty; and we should never tell lies,

whatever advantage may be expected from them. Indeed, the blessing was intended for Jacob, by the sovereign purpose of God, and Rebekah knew it: for it had been revealed to her, before her sons were born, that the younger should be preferred to the elder. Therefore, instead of deceiving and imposing upon her husband in this matter, she should have waited patiently, till God had been pleased to bring it about, in his own time and in his own way. He thought proper, however, to let the blessing pass in this manner; for He over-rules the schemes and contrivances of short sighted mortals, and makes them subservient to his own wise and gracious purposes.

Chapter 7th.

EXERCISE 1st.

Esau was full of ***resentment*** and fury against Jacob, for having deprived him of his birthright and blessing, and ***threatened to kill him.*** But Rebekah, having been informed of his threats, ***in order to prevent the mischief***, persuaded Isaac to send Jacob to Padan-Aram, to get a wife ***among his relations.***

Resentment குரோதம	Deep sense of injury.
Threatened to kill him கொலவேனெனறுபயமு றுததினான	Menaced to put him to death.
In order to prevent the mischief கேடடைவில க்கிக்கொளள	To obviate the evil.
Among his relations அ வனுட உறமுறையாருக குளளெ	Amongst his kinsfolk.

EXERCISE 2ND.

Accordingly Jacob, having received the direction and blessing of his father, ***set out upon his journey*** ; and, at a place called Luz, in the land of Canaan, ***as he was sleeping in a field*** with his head upon a stone, he ***dreamed***, and saw a great ***ladder***, which reached from earth to heaven: and the angels of God ***ascended*** and ***descended*** upon it.

Set out upon his journey பயணமாய்ப்போகப் புறப்பட்டான	Began to travel.
As he was sleeping in a field வெளியிலே தூங்கிறபொழுது	While he was reposing in an open place.
To dream கனுக்காணுகிறது	To have the representation of something in sleep.
Ladder ஏணி	A frame made with steps between two upright pieces of wood, for climbing.
To ascend ஏறுகிறது	To move upward.
To descend இறங்குகிறது	To move downward.

EXERCISE 3RD.

God himself appeared above the ladder, and promised to give him *the land whereon he lay;* that He would be with him, and keep him *whithersoever he went;* that his posterity should be *numerous as the dust of the earth;* and that all the families of the earth should be blessed through him; the Messiah, or Christ, *being to be born* of one of his descendants.

The land whereon he lay அவன படுததிருநத பூமி	The place on which he rested.
Whithersoever he went அவனபோனவிடமெஙகு ம	Where-ever he should go.
Numerous as the dust of the earth பூமியின தூளபோலததிரளான	Countless as the particles of the ground reduced to powder.
Being to be born பிறகக விருககிற	About to spring from.

EXERCISE 4TH.

Jacob, *as soon as he awaked*, with *awful reverence* and *pious gratitude*, set up the stone on which he slept, and poured oil upon it; and called the name of the place Bethel, *that is to say*, the house of God.

As soon as he awaked அவன விழிததவுடன	Immediately that he arose out of sleep.

Awful reverence பயத Solemn veneration.
தொடுகூடியவணககம
Pious gratitude தெயவப Devout expression of
ததியுளள நனறியறிதல் thankfulness.
That is to say அதுககுஅர் The meaning of which
ததமெனனவெனறால is as follows.

EXERCISE 5TH.

He then pursued his journey, till he arrived at the house of Laban, the brother of Rebekah, *who entertained him with great kindness.* Laban had two daughters, Leah and Rachel.

He then pursued his journey அவன அபபுறந He afterwards continued his route.
தனபயணததைதஅநுசரித
தான
Till he arrived at &c. வந Until he reached.
துசேர்நதவரைககும
Who entertained him அ Who treated him hospitably.
வனைஉலலாசமபணணினுன
With great kindness மி With much affection
குநததயவாய and liberality.

EXERCISE 6TH.

Jacob soon shewed *a particular affection* for the youngest; and, *being desirous of marrying her*, agreed with her father *to take care of his flocks, as a shepherd*, seven years for her.

A particular affection வி An extraordinary love
சேஷமான அனபு or attachment.

Being desirous of marrying her அவளைக்கலியாணம்பண்ண ஆசையாகி	Being very anxious to have her for his wife.
To take care of his flocks அவனுடையஆட்டுமந்தைகளைப்பார்த்துக்கொள்ள	To attend, feed and protect his sheep.
As a shepherd ஆட்டிடையனாக	Like one devoted to the employment of a shepherd.

EXERCISE 7TH.

But *at the expiration of the time*, Laban, *by an artifice*, *obliged him to marry* Leah; and excused it by saying, "It must not be so done in our country, to give the younger before the first-born." He promised, however, to give him Rachel also, *if he would serve him seven other years*.

At the expiration of the time கெடுசென்றுபோனபொழுது	When that period had elapsed.
By an artifice தந்திரத்தினாலே	By a stratagem.
He obliged him to marry her அவளைக்கலியாணம்பண்ணுசெய்யக்கட்டாயம்பண்ணினான்	He compelled him to take her to wife.
If he would serve him அவன் தனக்கு ஊழியஞ்செய்தால்	Provided he would continue to work for him.
Seven other years பின்னுமேழு வருஷம்	Seven years more.

EXERCISE 8TH.

To this Jacob *readily agreed*, and took Rachel also to wife. In those days, *because there were but few inhabitants in the world*, men had more wives than one, and *near relations* were married to each other; but as the world became *more populous*, this practice was reformed, and afterwards such marriages were forbidden.

Readily agreed	மனபபூர்வமாயசசமமதிததான	Freely consented to the conditions offered.
Because there were but few inhabitants in the world	லோகததிறசிலசனஙகளெயிருநதபடியினாலெ	In consequence of there being only a small number of people on the earth.
Near relations	கிடடின உறமுறையார்	Persons closely allied by birth to each other.
More populous	அதிக சனஙகளுளள	More numerously peopled.

EXERCISE 9TH.

The prudent and *industrious management* of Jacob was so favoured by *Providence*, that *every thing which he took in hand* prospered. His family also increased, he had twelve sons and one daughter called Dinah, the two youngest sons, Joseph and Benjamin, *were born of his beloved wife* Rachel.

Industrious management	சாககிருதையான விசாரிபபு	Diligent direction.
Providence	தெயவசெசயல	Divine superintendence.

Every thing which he took in hand அவனதை தொட்டதெல்லாம	Whatever work he undertook to perform.
Were born of his beloved wife அவனபிரியமா னமனைவிக்குப்பிறந்தார்கள	Were brought forth by his favorite wife.

EXERCISE 10TH.

Being desirous of *making some provision* for his children, *he purposed to return* to his father's house, but Laban *having experienced the good effects of Jacob's past care*, engaged his further service *by giving him a share of the cattle*. After which the substance of Jacob increased exceedingly, so that he became master of many flocks and herds; the hand of the diligent maketh rich.

To make provision சாமக்கிரியைசேர்க்கிறது	To prepare beforehand, to lay up in store.
He purposed to return திரும்பிப்போக நிர்ணயம்பண்ணினான	He intended to go back.
Having experienced the good effects of his care அவனசாக்கிரதையி னால நல்லபலனைக்கண்டபடியால	Having seen the advantages, or profitable results.
By giving him a share of the cattle ஆடுமாடுகளில ஒருபங்கையவனுக்குக்கொடுக்கிறதினாலெ	By presenting him with a portion of his flocks and herds.

EXERCISE 11TH.

At length perceiving that Laban was *envious at his prosperity*, and that *his countenance was not towards him* as before, he resolved *to depart from him*; and accordingly *set out in a private manner* with his family, and all that he had.

Envious at his prosperity தனவாழவைபபார்த துபபொறாமையுளளவனாய	Distressed to see his good fortune, or success.
His countenance was not towards him தன பேரிலேயவனுடையமுக க்கனிவிலலை	He did not look favourably upon him.
To depart from him அ வனைவிடடுபபோக	To leave him.
Set out in a private manner அநதரஙகமாய பபுறபபடடான	Began his journey secretly.

EXERCISE 12TH.

Laban, however *followed and overtook him*; but *after some expostulation*, *a covenant of peace* was made between them and *they parted in friendship*.

Followed and overtook him பினதொடரநது அவ னைககணடான	Pursued and came up with him.
After some expostulation சிலமுறைபபீடுகொணட நதபினபு	When he had questioned him some time.

A covenant of peace ச மாதானவுடமபடிககை. — An amicable contract.

They parted in friendship சிநெகிதமாயபபிரிந துபோனாரகள. — They separated with mutual good will towards each other.

EXERCISE 13TH.

As Jacob pursued his way, he recollected the anger of his brother Esau (who then lived at Mount Seir in the land of Edom) and therefore sent a kind *conciliating message* to him; but the *messengers* soon returned with the *alarming news*, that Esau was coming to meet him with four hundred men.

As Jacob pursued his way இயாககொபுபினனு மவழிநடநதபொழுது — While Jacob was on the road.

He recollected the anger கோபமவனுககு ஞாபகமாயிறறு — He remembered the rage.

Conciliating message சமாதானமுணடாககுமப டிககானதூது — An errand calculated and intended to make reconciliation.

Messenger தூதன — A carrier, one that takes a message, or goes on an errand.

Alarming news திகிலுண டாககுஞசமாசாரம — Terrifying intelligence.

EXERCISE 14TH.

Being afraid of his Brother's resentment, and *anxious for his tender family*, he applied to Him, *who alone is able to save*, and *prayed earnestly for deliverance*.

Being afraid of his brother's resentment தன் தமையனுடைய குரோதத்திற்குப் பயப்பட்டு	Dreading the anger of his brother.
Anxious for his tender family பெலவீனமான தன்னுடைய சமுசாரத்தைக் காக்கக் கவலைப்பட்டு	Uneasy & careful about his delicate and weak wives and young children.
To Him who alone is able to save ஒருவரே இரட்சிக்க வல்லமையுள்ளவர் யாரோ அவருக்கு	Who only can deliver.
He prayed earnestly for deliverance இரட்சணத்துக்காக மிகவும் வேண்டிக்கொண்டான்	Begged eagerly to be saved.

EXERCISE 15TH.

The Almighty was pleased to give him *a sign or token of the success of his prayer*; for *He sent an angel* who *wrestled* with Jacob, *and permitted him to prevail*.

A sign of the success of his prayer அவனுடைய விண்ணப்பம் பலித்ததற்கடையாளம்	A token that his petition was heard & would be answered as he wished.

He sent an Angel	ஒரு தெயவதூதனையனுப்பினார்	He despatched a heavenly messenger.
To wrestle	போராடுகிறது	To struggle, to contend.
He permitted him to prevail	அவனமேவிடுதற்குயிடங்கொடுத்தார்	He allowed him to overcome.

EXERCISE 161TH.

Upon which the Angel said thy name ***shall be called no more Jacob***, but ***Israel***; for as a prince ***hast thou power with God***, ***and with men also shalt thou prevail.***

Upon which	அதினபேரில	Consequently, for which reason.
Shall be called no more Jacob	இனிமேலுனபெயர் இயாகொபு எனறு அழைககபபடவேணடியதிலலை	In future your name shall not be Jacob.
Israel	இஸராவேல	A name signifying a prince of God, or prevailing with God.
Hast thou power with God, & with men also shalt prevail	பராபரனோடும மநுஷரோடும போராடிமேலிடுவாயெனறார்	As thou hast struggled with God and overcome, so shall you prevail over the men that oppose you.

EXERCISE 17TH.

Jacob *divided his flock into several parts*, and sent some before him, *with instructions, to his servants*, that *upon meeting Esau* they should offer them *as presents in his name.*

Divided his flock into several parts தனுடைய மநதையைசசில பிரிவுக ளாகபபிரிததுபபோடடான — He separated his sheep and goats into various smaller flocks.

With instructions to his servants தனவேலைக காரர்களுககு கடடளையுட னெ — With directions to those that had the care of the cattle.

Upon meeting Esau ஏசாவெனபவனைசசநதிதத போது — When they should see Esau coming towards them.

As presents in his name தனபெயரினாலெ வெகுமானமாக — As gifts from him.

EXERCISE 18TH.

And speak *in a gentle and respectful manner* to him. *A soft answer turneth away wrath.*

In a gentle and respectful manner சாநத மாயும வணககமாயும — Mildly and with reverence.

A soft answer turneth away wrath சாநதமான மறுததிரமகோபததைததீ ரககும — A gentle reply will quench the anger of another.

EXERCISE 19TH.

The heart of Esau was melted into peace and love by this kind, respectful conduct; *he ran to meet Jacob* with all the affection of a brother, *embraced and kissed him.*

The heart of Esau was melted into peace and love ஏசாவினமனதுசமா தானமு மனபுருளாதாக க்கலைநதது	The anger of Esau was changed into amity and affection.
He ran to meet Jacob யாககொபை சநதிகக ஓடினன	He went towards Jacob with haste.
He embraced and kissed him அவனையணைதது முததமிடடுககொணடான	He clasped him to his breast and saluted him.

EXERCISE 20TH.

And *after some friendly conversation, they parted. When a man's ways please the Lord,* he maketh even his enemies to be at peace with him.

After some friendly conversation சிலநேச முளள சமபாஷணைககுப பிறபாடு	When they had done discoursing in a quiet & affectionate manner.
They parted பிரிநதார்கள	They separated.
When a man's ways please the Lord ஒருவ னடததை கர்ததாவுககுச சநதுஷடியாகிறபோது	When any one behaves himself according to the will of God.

EXERCISE 21st.

Jacob journeyed to Succoth, and from thence to Salem, where *he built an altar to God.* While he abode there his daughter Dinah, *out of a silly curiosity* to see the young women of the country, and *the fashions of the place.*

He built an altar to God பராபரனுக்கு ஒரு பெலிபீடங்கட்டினான	He erected a place on which to offer sacrifices to the Lord.
Out of a silly curiosity புத்தியீனமான ஆவல் தன்மையிலே	From a vain and idle inquisitiveness.
The fashions of the place அவ்விடத்தியவழக்கங்களை	The forms and customs of that town, or country.

EXERCISE 22nd.

Went to a festival at Shechem; where *her beauty captivated a young prince* named Shechem, *who carried her away by force* and *defiled her.*

Went to a great festival பெரியபண்டிகைக்குப்போனாள்	She visited a public feast or general entertainment.
Her beauty captivated a young prince அவளின்சவுந்தரியமொருவாலிபராசகுமாரனைச்சிறைப்படுத்தியது	Her elegance charmed the king's youthful son.

Who carried her away by force பலவநதமாய வலிய பெடுததுககொணடு போனான — He took her off violently and without her consent.

Defiled her அவளைககறபழிததுபபோடடான — Violated her chastity.

EXERCISE 23RD.

The young man indeed *would afterwards have married her*, but *her brothers resented the injury* to *such a degree*, as to kill Shechem and the men of the city, and to take the women and children *captives*.

Would afterwards have married her பிறபாடு அவளைககலியாணமபணணிககொணடிருபபான — After he had defiled her he wished to make her his wife.

Her brothers resented the injury அவளுடைய சகோதரர்கள அநதபபிழைககுககுரோதஞ செயதார்கள — Her brethren took ill the wrong he had done her.

To such a degree அதுககுததகக அதிகமாய — With so great severity.

Captives சிறைகளை — Slaves, prisoners taken in war.

EXERCISE 24TH.

Jacob was grieved at this furious and cruel proceeding of his Sons ; **and** ***from an apprehension that the inhabitants of the land would revenge it upon his family,*** **removed his habitation.**

Jacob was grieved at this furious and cruel proceeding இநதமூர்க கரூரகொடுமையுமானநட தையைககுறிதது யாக கொபுவிசனபபடடான	This violent and bloody act filled Jacob with sorrow.
From an apprehension that the inhabitants of the land would revenge it upon his family அநததேசததின குடி யானவர்கள தனகுடுமபத தைவெருசிபபார்களென றுபயததினாலெ	Fearing that the people of that country would do to his wives and children, as his sons had done to the Shechemites.

EXERCISE-25TH.

And went by the direction of God, **to Bethel, and from thence to his father,** ***to the city of Hebron, in the plain of Mamre.***

And went by the direction of God பராபருத தாவினாலெபோனான	He departed as the Lord commanded.
To the city of Hebron எபிரொனெனகிற பட்ட ணததுககு	Unto the town called Hebron.
In the plain of Mamre மமரெயெனகிறவெளியிலெ	In an open Country named Mamre.

EXERCISE 26TH.

When *about fifteen years afterwards*, Isaac *being one hundred and eighty years old*, died, and was *buried by his sons* Esau and Jacob.

About fifteen years afterwards பதினைந்து வருஷத்துக்குப்பின்பு	Near fifteen years after his arrival there.
Being one hundred & eighty years old, died ௱அ௰ - வயசிருந்திறந்து போனான்.	He died at the age of 180 years.
Was buried by his sons தன்குமாரராலே அடக்கம்பண்ணப்பட்டான்	His sons interred him.

RECAPITULATION.

Esau was full of resentment and fury against Jacob for having deprived him of his birthright and blessing, and threatened to kill him. But Rebekah having been informed of his threats, in order to prevent the mischief, persuaded Isaac to send Jacob to Padam-Aram to get a wife among his relations.

Accordingly Jacob having received the direction and blessing of his father, set out upon his journey, and, at a place called Luz, in the land of Canaan, as he was sleeping in a field, with his head upon a stone, he dreamed, and saw a great ladder, which reached

from earth to heaven: and the angels of God ascended and descended upon it God himself appeared above the ladder, and promised to give him the land whereon he lay, that He would be with him, and keep him whithersoever he went that his posterity should be numerous as the dust of the earth; and that all the families of the earth, should be blessed through him; the Messiah, or Christ being to be born of one of his descendants.

Jacob, as soon as he awaked, with awful reverence and pious gratitude, set up the stone upon which he slept, and poured oil upon it; and called the name of the place Bethel, that is to say, the house of God. He then pursued his journey till he arrived at the house of Laban the brother of Rebekah, who entertained him with great kindness. Laban had two daughters, Leah and Rachel. Jacob soon shewed a particular affection for the youngest and being desirous of marrying her, agreed with her father, to take care of his flocks, as a shepherd seven years for her. But at the expiration of the time, Laban, by an artifice, obliged him to marry Leah; and excused it by saying, it must not be so done in our country, to give the younger before the first-born: he promised however to give Rachel also, if he would serve him seven other years. To this, Jacob readily agreed, and took Rachel also to wife. In those days, because there were few inhabitants in the world, men had more wives than one, and near relations were married to each other; but as the world became more populous, this practice was reformed, and afterwards such marriages were forbidden.

The prudent and industrious management of Jacob was so favoured by Providence, that every thing which he took in hand prospered. His family also increased; he had twelve sons, and one daughter called Dinah: the two youngest sons Joseph and Benjamen, were born of his beloved wife Rachel. Being desirous

of making some provision for his children, he purposed to return to his father's house, but, Laban, having experienced the good effects of Jacob's past care, engaged his further service by giving him a share of the cattle. After which the substance of Jacob increased exceedingly so that he became master of many flocks and herds; the hand of the diligent maketh rich. At length, perceiving that Laban was envious of his prosperity and that his countenance was not towards him as before, he resolved to depart from him; and, accordingly set out in a private manner with his family, and all that he had. Laban however followed and overtook him, but after some expostulation, a covenant of peace was made between them, and they parted in friendship.

As Jacob pursued his way he recollected the anger of his brother Esau; who then lived at mount Seir, in the land of Edom, and therefore sent a kind conciliating message to him but the messenger soon returned with the alarming news, that Esau was coming to meet him with four hundred men. Being afraid of his brother's resentment and anxious for his tender family, he applied to Him, who alone is able to save and prayed earnestly for deliverance. The Almighty was pleased to give him a sign or token of the success of his prayer, for He sent an angel, who wrestled with Jacob, and permitted him to prevail: upon which the angel said, thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God, and with men also shalt thou prevail.

Jacob divided his flock into several parts, and sent some before him, with instructions to his servants, that, upon meeting Esau, they should offer them as presents in his name, and speak in a gentle and respectful manner to him. A soft answer turneth away wrath. The heart of Esau was melted into peace and love by this kind respectful conduct; he ran to meet Jacob with all the affection of a brother, embraced and

kissed him, and after some friendly conversation, they parted. When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

Jacob journeyed to Succoth, and from thence to Salem, where he built an altar to God. While he abode there, his daughter Dinah, out of a silly curiosity to see the young women of that country, and the fashions of the place, went to a great festival at Shechem, where her beauty captivated a young prince named Shechem; who carried her away by force and defiled her. The young man, indeed would afterwards have married her but her brothers resented the injury to such a degree as to kill Shechem and the men of the city, and to take the women and children captives. Jacob was grieved at this furious and cruel proceeding of his sons, and from an apprehension that the inhabitants of the land would revenge it upon his family, removed his habitation; and, went by the direction of God to Bethel, and from thence to his father, to the city of Hebron, in the plain of Mamre, where about fifteen years afterwards, Isaac, being one hundred and eighty years old, died, and was buried by his sons Esau and Jacob.

END OF THE THIRD PART.

PART 4TH.

Chapter 1st.

THE HISTORY OF JOSEPH.

EXERCISE 1st.

Joseph was *the favorite son* of Jacob, *because he was the eldest son* of his dear Rachel; he loved him more than all his children.

The favorite son இஷ்ட குமாரன	The child he was most fond of.
Because he was the eldest son மூத்தகுமாரனானபடியினாலே	Since he was the first-born male child.
More than all his children தன்பிள்ளைகளெல்லாரிலுமதிகமாக	Above the rest of his sons.

EXERCISE 2nd.

This partial affection of his father, and *a dream which he related* to his brothers denoting *that his condition in the world would be higher than theirs* made him the object of their envy and hatred.

This partial affection இந்தப்பட்சபாதவன்பு	This unequal attachment or love.
A dream which he related அவன்சொன்னசொப்பனம்	Something he told that he had seen in his sleep.
That his condition would be higher than theirs தனசீர் அவர்களுடையதைப்பார்க்கிலுமதிகரிக்குமென்று	That his fortune would be better than that of his brethren.

EXERCISE 3RD.

Therefore one day, *when they were feeding their flocks*, and *saw Joseph coming towards them*, they cried out, *here cometh the dreamer let us kill him.*

When they were feeding their flocks அவர்கள தஙகளாடடுமநதைகளை மேயககிறபோது	While they were attending their sheep and cattle.
Saw Joseph coming towards them தஙகளுககெதிரேசோசேபவரககண டார்கள	They espied Joseph on the way to them.
Here cometh the dreamer இதோசொபபனககாரனவருகிறான	Behold this visionary is coming.
Let us kill him நாமவனைக கொலலுவோமவாருஙகள	We will put him to death.

EXERCISE 4TH.

Being dissuaded, however, by Reuben from shedding his blood, they stripped him and threw him into a pit.

Being dissuaded, however, by Reuben from shedding his blood எபபடியுமவனுடைய ரதததைசசிநதாமல ரூபனெனறவனால விலககபபடடுக கொணடு	Reuben having prevailed on them not to put him to death.

They stripped him அவனுடையவுடுபுடைவைகளைப்பறிக்கொண்டார்கள்	They took off his clothes
And threw him into a pit அவனை ஒருபள்ளத்திலேதள்ளினார்கள்	And cast him into a deep hole.

EXERCISE 5TH.

But seeing some merchants, who were at that time ***providentially*** passing by into Egypt ***they drew him up***, and ***sold him to them***.

But seeing some merchants ஆனாற்சிலவர்த்தகரைப்பார்த்து	But when they saw a company of travelling traders.
Providentially தெய்வச்செயலாய்	By the direction of God.
They drew him up அவனைத்தூக்கியெடுத்தார்கள்	They raised him out of the pit.
Sold him to them அவனையவர்களுக்கு விற்றுப்போட்டார்கள்	They gave him to the merchants for a sum of money.

EXERCISE 6TH.

After which ***they stained his coat with blood***, and carried it to Jacob; ***who concluded from thence that his son was devoured by a wild beast***.

They stained his coat with blood அவனுடைய சட்டையை ரெத்தக்கறையாக்கினார்கள்	They sprinkled blood on his garment.

Who concluded from thence that his son was devoured by a wild beast அதைப்பார்த்தவுடனே தன்மகனைக்காட்டுமிருகத்தாலே விழுங்கப்பட்டானென்று நினைத்துக்கொண்டான்	Seeing the blood; Jacob inferred that some animal of the woods must have killed and eaten his Son.

EXERCISE 7TH.

And *he put on sackcloth* and *mourned for him many days.*

He put on sackcloth ரட்டை உடுத்திக்கொண்டான்	He clothed himself in coarse cloth.
Mourned for him many days அவனுக்காகவெகுநாள் துக்கங்காத்தான்	He grieved about him a long time.

EXERCISE 8TH.

Joseph *in the mean time was carried into Egypt and sold to Potiphar an officer of distinction* under Pharoah the king.

In the mean time இந்நிடையிலே	In the interim, or intermediate time.
Was carried into Egypt எகிப்ட்டுக்குக்கொண்டு போகப்பட்டான்	Was taken away into the land of Egypt.
And sold to Potiphar an officer of distinction போட்டிபாரென்கிற பெரியதலைவனுக்கு விற்றுப்போடப்பட்டான்	And given for a price to one of Pharoah's chief officers named Potiphar.

EXERCISE 9TH.

Where the Lord made all that he did to prosper, so that he found favour in the sight of his master.

The Lord made all that he did to prosper அவன்செய்ததெல்லாம் கர்த்தர் வாய்க்கச்செய்தார்	God caused him to flourish in every thing he took in hand.
He found favour in the sight of his master தன் எசமானுடைய தயவை அடைந்தான்	He obtained his owner's good will and confidence.

EXERCISE 10TH.

Who made him overseer of his house, and put all that he had into his hands.

Who made him overseer of his house தன்னுடைய வீட்டுக்கு இவனை விசாரிப்புக்காரனாக நேமித்தான்	He appointed him to be steward over his household.
And put all that he had into his hand தனக்குண்டானதெல்லாம் இவன்வசத்திலே வைத்தான்	And committed every thing he possessed unto his care.

EXERCISE 11TH.

But *his blooming hopes of happiness were soon blasted*, for the wife of Potiphar, *burning with impure desire* endeavoured to draw him into sin.

His blooming hopes of happiness were soon blasted அவனபாககியத தை பறுபவிககலாமெனறிருநத எணணஙகளசீககிர தஙிலெல அழிநதுபோசசுது	**His fair prospects of success were quickly destroyed.**
Burning with impure desire மோகவிகாரததினு லெரிநது	**Unclean lust raging within her.**

EXERCISE 12TH.

***He was however too good to yield to her solicitation*, and said to her, *how can I sin against God*.**

He was however too good to yield to her solicitation ஆனாலு அவ ன நலலவனாயிருநதபடியி னாலெ அவள கேடடபடி செயயமனதிலலெ	**But he being a very holy man, could not commit the sin to which she tempted him.**
How can I sin against God கரததாவுககுவிரோத மாய எனபாவததைசசெ யவெதபபடி	**How can I transgress the command of the Lord, by doing so wicked an act.**

EXERCISE 13TH.

And *when she pressed him most earnestly, he fled from the temptation.*

When she pressed him அவளவனைககடாயம பண ணினபோது	When she continued to urge him.
Most earnestly மிகவுங கருததாய	Very eagerly.
He fled from the temptation பாவததுககுளளா காமல ஓடிபபோனான	He left her while enticing to sin, and ran away.

EXERCISE 14TH.

Full of indignation at this contempt of her, she accused him falsely to her husband.

Full of indignation மிகுநத கோபஙகொணடு	Being very angry and filled with contempt.
At this contempt of her இபபடி தனனையசடடை செயதபடியினாலெ	Because she was so slighted.
She accused him falsely பொயயாயவனபேரிற குறறஞசாடடினாள	She brought an untrue accusation against him.

EXERCISE 15TH.

And Potiphar, *too readily believing what she said, put him in prison.*

Too readily believing what she said அவள சொனனதைததடையிலலாமலவிசுவாசிததுககொணடு	Trusting too easily to her report.
Put him in prison அவனைககாவலிலவைததான	Imprisoned him, confined him in jail.

EXERCISE 16TH.

But the Lord was with Joseph *in the dungeon,* and *the keeper was so charmed with his good temper* and *patient behaviour.*

In the dungeon காவலறையில	Within the room of the prison where he was kept.
The keeper was so charmed with his good temper இவனுடையநறகுணததினாலெகாவலததலையாரிமிகவுமசநதுஷடியாகி	The guardian of the prison being so pleased with his virtuous disposition.
Patient behaviour பொறுமையான நடததைத	Quiet and submissive conduct.

EXERCISE 17TH.

That *he used him very courteously* and *entrusted him with the care of the prisoners.*

He used him very courteously அவனுககுமிகவு முபசாரஞசெயதான	He behaved towards him with great civility.
Entrusted him with the care of the prisoners காவலிலிருநத மாறறவர்களை ககாககுமபடிககு இவனுக குததாவுகொடுததான	Committed all that were in jail to his guardianship.

EXERCISE 18TH.

It happened that *the chief Baker*, and *the chief Butler* of Pharoah, who were in the same prison, *dreamed each a dream.*

It happened சமபவித தது	It came to pass.
The chief baker பெரிய ரொடடிககாரன	The head breadmaker or seller.
The chief butler பெரிய சாராயபபததிரககாரன	The head man that had the care of the wines and spirituous liquors.
Dreamed each a dream ஆளுககொரு கனாககண டார்கள	Both of them had a representation of something when they slept.

EXERCISE 19TH.

And Joseph *interpreted their dreams* to them, fortelling that *at the expiration of three days*, the baker *would be hanged on a tree*, and the butler *be restored to his place.*

Interpreted their dreams அவர்களுடைய சொறபனஙகளுககு அர்ததஞசொனனான	He explained the meaning of what they saw in their sleep.
At the expiration of three days மூனறுநாளான பிறபாடு	After three days.
Would be hanged on a tree ஒருமரததிலெ தூககபபடுவான	Would be suspended by the neck from a tree.
The butler would be restored to his place அநதபபெரியசாராயககாறன அவனுடைய உததியோகததுககுததிருமப நேமிககபபடுவான	The head wine keeper would be appointed again to his situation.

EXERCISE 20TH.

Then, *added he* to the butler, *think on me*, and *shew kindness I pray thee*, and *take me out of this house.*

Added he பினனுஞசொனனான	He told further.
Think on me எனனைநினை	Remember me.
Shew kindness தயவுவை	Be favourable.
I pray thee உனனைவேணடிககொளளுகிறென	I beseech of thee.

Take me out of this house எனனையிநதவீட்டி லிருநது வெளிபபடுதது னறுடம	Remove me from this place.

EXERCISE 21st.

As he had foretold, so it came to pass. But *pomp* and pleasure are apt *to divert the mind* from the *obligations of gratitude*.

As he had foretold முன சொனனதுபோலே	In the same manner as he had previously declared.
Pomp ஆடமபரம	Splendour, show.
To divert the mind மனசைததிருபபுகிறது	To cause us to forget what we ought to do.
Obligations of gratitude நனறியறியுமகடமைகள	The returns due to favours granted.

EXERCISE 22nd.

The butler *in the midst of his prosperity*, *forgot his poor friend*, the *interpreter*, in prison.

In the midst of his prosperity அவனவாழ வினடுவிலெ	While in the enjoyment of his good fortune.
Forgot his poor friend தனனுடைய எளியசிநெ கிதனைமறநதுபோனான	Neglected or ceased to remember his miserable and indigent companion.
Interpreter அரததம பணணுகிறவன	Explainer, one who tells the meaning of any thing.

EXERCISE 23RD.

Some time after Pharoah had two dreams: He saw *seven fat cows devoured* by *seven lean cows.*

Seven fat cows	எழுகொழுத்தபசுக்கள	Seven well-fed cows.
To devour	பட்சிக்கிறது	To eat voraciously.
Seven lean cows	எழுமெலிந்தபசுக்கள	Seven meagre, half starved cows.

EXERCISE 24TH.

And again, he saw *seven full ears of corn* devoured by *seven thin withered ears.*

And again	மறுபடியும்	Yet another time.
Seven full ears of corn	செழுமையான எழுகதிர்கள	Seven ears of corn well filled with grain.
Seven thin withered ears	சாவியான எழுகதிர்கள	Seven ears of corn dried up, and containing scarcely any grain.

EXERCISE 25TH.

When *the wise men* of the country *could not explain* the dreams, the butler *recollected* Joseph, and spake of him to the king.

The wise men	ஞானிகள	Those reputed for understanding.
Could not explain	தெரிவிக்கமாட்டார்கள	Were unable to tell the meaning.
To recollect	நினைத்துக்கொள்ளுகிறது	To call to mind.

EXERCISE 26TH.

Upon which he was sent for out of the prison,* and *the king related his dreams to him.

Upon which உடனெ	As soon as he heard this.
He was sent for out of prison காவலவிடைபபடு பிககபபடடான	He was ordered to be set at liberty, & brought unto the king.
The king related his dreams to him இராசா தனனுடைய கனாககளைச சொனனான	The monarch told him what he had seen in his sleep.

EXERCISE 27TH.

Joseph immediately, *by the assistance of God informed* Pharoah, that the seven fat cows, and seven full ears, *signified seven years of plenty*, which would be in the land.

By the assistance of God பராபரனுடையொத தாசையினாலெ	Through the help of the Lord.
To inform தெரியபபண ணுகிறது	To make known, to acquaint one with any thing.
Signified seven years of plenty ஏழுவருஷத துககு அமோகமானவிளை வெனறு குறிகாணபிததது	Meant or represented seven fruitful years.

EXERCISE 28TH.

And the seven lean cows, and seven lean ears, *signified seven years of famine* which would *succeed them.*

Signified seven years of famine, which would succeed them அதினை பிறபாவேசப்போகிற ஏழு வருஷத்துக்குப்பஞ்சமெ னறு குறிகாணபிசசது	Represented a dearth & failure of the cultivation for the space of seven years which was about to follow the plentiful years.

EXERCISE 29TH.

Let therefore Pharoah *appoint officers over the land*, and let them *gather corn* in the seven plenteous years.

To appoint officers காரி யஸதலை நெயமிக்கிறது	To fix proper persons to give directions and see the business done.
Over the land அததேசத திலே	Throughout that realm.
To gather corn தானிய ஞசேர்க்கிறது	To collect the grain.

EXERCISE 30TH.

And *this food shall be for store against the seven years of famine.*

This food	இநதபபணடம	The provision thus gathered.
Shall be for store	கடடி வைககததககது	May be carefully preserved.
Against the seven years of famine	அநத ஏழுவறு ஷிததிய பருசததுககாக	For use when the dearth shall happen.

EXERCISE 31ST.

The king was astonished at the wisdom of Joseph, and *concluding justly from thence.*

The king was astonished at the wisdom of Joseph	இயோசேபின ஞானததைககுறிதது இராசா ஆசசரியபபடடார	The monarch was amazed to hear Joseph speak with so much understanding and judgment.
Concluding from thence	அதினாலே தீர்மானமாக நினைதது	Inferring from his possession of so much wisdom.

EXERCISE 32nd.

That *the spirit of God* was in him, *appointed him to this office*, and *gave him full power* over his whole kingdom.

The spirit of God பராபரனுடைய ஆவி	The inspiration of Jehovah.
Appointed him to this office இந்தவுத்தியோகத்துக்கு அவனை நியமித்தார்	Fixed upon him to discharge that duty.
Gave him full power அவனுக்குப்பூர்ணாதிகாரங் கொடுத்தார்	Invested him with sufficient authority.

EXERCISE 33rd.

The seven years of plenty came *accordingly*, and *immense quantities of corn were laid up under his direction*.

Accordingly சொன்னபடியே	As had been foretold.
Immense quantities of corn மிகவும் அமோகமான தானியம்	A great abundance of grain.
Were laid up சடிவைக்கப்பட்டது	Were kept in store.
Under his direction அவருடையகட்டளைக்குள்ளே	Under his superintending care.

EXERCISE 34TH.

The famine *commenced;* and *when the people cried out for bread,* the store-houses were opened, and *the corn was sold* to the Egyptians and *neighbouring nations.*

To commence துவககிறது	To begin.
When the people cried out for bread சனஙகள சாபபாடடுககழுதபோது	At the time that the inhabitants called for food
The corn was sold தானியம விறகபபடடது	The grain was given to them for a price.
Neighbouring nations அநதநதேசததார்	The people of other kingdoms in the vicinity of Egypt.

EXERCISE 35TH.

The famine *spread itself to Canaan*; and Jacob, *having been informed that there was corn in Egypt;* though he little thought by whose hands it was disposed of, sent his sons thither, *keeping only Benjamin at home.*

Spread itself to Canaan கானான தேசததுமடடும பரவிறறு	Extended as far as the land, called the land of Canaan.

Having been informed that there was corn in Egypt எகிப்டுதேசததிலெ தானியமிருககிறதெனறு கேளவிபபடடு	**Hearing that in the land of Egypt there was grain.**
Keeping only Benjamin at home பெனியமீனைமாததிரம வீடடிலெ வைததுபபோடடு	**Detaining none but Benjamin.**

EXERCISE 36TH.

When they were presented to Joseph, they bowed themselves before him **with their faces to the earth,** ***in acknowledgement of his superiority,*** **as had been foretold by his dream.**

When they were presented to Joseph அவர்கள யோசெபபினிடததிலெ வநதபொழுது	**When they were introduced to Joseph.**
They bowed themselves before him அவர்முனபாக வணஙகிஞர்கள	**They did him reverence**
In acknowledgement of his superiority அவனை தஙகளிலும பெரியவனெனறு அறிககையிடுகிறதுக்காக	**Thus confessing him to be greater than themselves.**

EXERCISE 37TH.

He immediately knew them, but made himself strange and ***spake roughly to them, accusing them as spies***, who came to see ***the nakedness of the land***.

He immediately knew them உடனேயவர்களையறிநதான	He perceived directly who they were.
He spake roughly to them அவர்களுடனே கோபமாயபபேசினான	He addressed them in a sharp and angry manner.
Accusing them as spies அவர்களைவேவுகாரரெனறு குறறஞசாடடி	Charging them with having come secretly and clandestinely to gain intelligence.
The nakedness of the land கரமபு நிலம	The barren state of the country.

EXERCISE 38TH.

Upon which ***they informed him*** that they came from the land of Canaan, that ***their father had twelve sons***; that ***one was dead***, and the youngest was left at home.

They informed him அவனுககுததெரியபபணணினார்கள	They made known unto him.
Their father had twelve sons தஙகள தகபபனுககுபபணிரெணடு குமாரருணடு	Twelve male children were born to their Father.
One was dead ஒருததனிறநதுபோனான	One had departed this life.

EXERCISE 39TH.

Joseph ***was dissatisfied with their report,*** **and** ***perhaps doubted whether Benjamin were yet alive.***

Was dissatisfied with their report அவர்கள சொனன வர்த்தமானத்திஞலெ அவனதிர்த்தியடையவிலலை	**Was not content with the account they gave.**
Perhaps doubted whether Benjamin பெனியமீன உயிரோடெயிருககிறானொ இலலையொவெனறு சநதெகபபடடான	**He probably hesitated to believe that Benjamin was now living.**

EXERCISE 40TH.

Hereby shall ye be proved, **said he ;** ***send one of you to fetch your brother,*** **and** ***the rest shall be kept in prison.***

Hereby shall ye be proved இதிஞலெ நீஙகள சொனனது மெயயொ பொயயொவெனறு விளஙகும	**By this it shall be ascertained whether you have spoken truly.**
Send one of you to fetch your brother உஙகள தமபியைககொணடுவர உஙகளிலொருவனைய னுபபுஙகள	**Dispatch one of your company to bring your brother hither.**
The rest shall be kept in prison மறறவர்கள காவலிலிருககததககவர்கள	**The remainder shall be confined in jail.**

EXERCISE 41ST.

Their present distress reminded them of ***their former guilt, their*** ***inhuman treatment of their brother rushed*** upon their minds.

Their present distress அவர்களுககுணடான அப போதைய உபததிரவம	The misery they now endured.
Their former guilt அவர்களுடைய முனனையகுறறம	The crime they had committed some time ago.
Their inhuman treatment of their brother அவர்களுட தமபியைககுறிதது அவர்கள்கொரோமாக நடததினது	The cruel manner in which they had behaved towards their brother.

EXERCISE 42ND.

And ***with self condemning consciences they said to one another, We are verily guilty*** concerning our brother.

With self condemning consciences குறறவாளிகள எனறு அவர்களமனச கருததெரியவநது	The evidence of their own minds proving them to be guilty.
They said to one another ஒருவனொடொருவன பேசிககொணடார்கள	They spoke amongst themselves.
We are verily guilty என மயிருநத குறறவாளிகள	We are indeed justly chargeable with a great crime.

EXERCISE 43rd.

Because we saw *the anguish of his soul, when he besought us,* and we would not hear; therefore *is this distress come upon us.*

The anguish of his soul அவனுடைய ஆததுமவியா குலம	The bitter grief of his spirit.
When he besought us அவன நமமை வேணடிக கொணடபொழுது	At the time that he intreated of us.
Is this distress come upon us நமககு இநதவுப ததிரம வநதிருககிறது	The present affliction has happened to us.

EXERCISE 44th.

Such is *the conviction* of every wicked man, *when calamity overtakes him* although he may for a time darken *the light of conscience* (that candle of the Lord within us) yet *it can never be totally put out.*

The conviction குறறமு ணடெனறு நினைககபபண ணுதல	The testimony of our own mind as to our guilt.
When calamity overtakes him அவனுககு இடுககண உணடாகிறபோ து	When affliction comes upon him.
The light of conscience மனசாட்சியின வெளிசசம	The force of internal conviction.
It can never be totally put out சுததமாயவிககப படமாடடாது	It can at no time be extinguished.

EXERCISE 45TH.

Upon a sudden misfortune, or *dangerous fit of sickness the sense of guilt revives:* and while the hand of God is felt, the justice of the punishment is acknowledged.

Upon a sudden misfortune திடீரென்று அவிதி வரும்போது	When an unexpected calamity comes.
Dangerous fit of sickness அபாயமான பிணி	An attack of any disease that threatens with death.
The sense of guilt revives குற்றமுண்டென்று நினைப்புவருகிறது	A feeling recollection of past wickedness returns.

EXERCISE 46TH.

Therefore keep *innocency*, and *do the thing that is right;* for that, and that only, will bring a man *peace at the last*.

Innocency குற்றமில்லாமை	Moral purity, harmlessness, chastity.
Do the thing that is right நியாயமானதைச் செய்	Act justly, do that which is correct.
Peace at the last கடைசியிலே சமாதானம்	Freedom from terror in the end.

EXERCISE 47TH.

Joseph however *only detained Simeon*, and *dismissed the rest, with an order that they should bring* Benjamin with them, when they returned.

Only detained Simeon சிமீயோனெனகிறவனைமா ததிரம நிறுததினான	He kept none but Simeon,
Dismissed the rest மறறவர்களை அனுபபிவிடடான	The remainder he sent away.
With an order that they should bring Benjamin அவர்களை பெனியமீனைககொணடுவர வேணடுமெனறு கடடளையொடெ	Commanding them to return with Benjamin,

EXERCISE 48TH.

The relation of what had passed in Egypt filled the mind of Jacob, with *uneasy reflections* and *dreadful apprehensions*.

The relation of what had passed சமபவிதத சமாசாரசசொல	The report of all that had happened.
Uneasy reflections கலககமுளள நினைவுகளை	Painful thoughts of the past.
Dreadful apprehensions பயஙகரமுளள ஐயுறவு	Frightful suspicions of danger.

EXERCISE 49TH.

And *when his sons were obliged to go again for corn*, it was *with great difficulty that they persuaded him to let Benjamin go*, not without *repeated assurances*, that they would bring him back safe.

When his sons were obliged to go again for corn அவர்குமாரர்கள மறுபடியும தானியம் வாங கபபோகவேணடியிருநத பொழுது	When his boys were once more under the necessity of departing to procure grain.
With great difficulty that they persuaded him to let Benjamin go அவர்கள பெனியமீனை விடடுவிடஅவனுககுவெகுப பிரயாசபபடடுபபோதித தார்கள	They found it very hard to prevail with him to let Benjamin accompany them.
Repeated assurances மேலுமேலுமநிசசயசசொ றகள	Reiterated promises.

EXERCISE 50TH.

They were *immediately, upon their arrival*, introduced to Joseph, who *inquired tenderly after his father's welfare*, but was so sensibly touched and *affected at the sight of his brother Benjamin.*

Immediately upon their arrival அவாகளவநதுசே ரநதவுடனே	As soon as they came.

Inquired tenderly after his father's welfare தன தகபபனுடைய ஷேஷேம தைதக்குறிதது அனபாய விசாரிததார்	Questioned them with great affection about the health and prosperity of their father.
Affected at the sight of his brother தனதமபி யைபபார்ததுககலஙகினான	Moved on seeing his own Mother's son.

EXERCISE 51st.

That he was *obliged to withdraw from them, lest his tears should discover him.* He afterwards entertained them with great kindness, and distinguished Benjamin *with particular marks of his regard.*

Obliged to withdraw from them அவர்களைவி டடுவெளியிலெபோக வே ணடியிருநதது	Under the necessity of going aside out of their sight.
Lest his tears should discover him தனகண ணீர்தனவன அவர்களுககு ககாடடிககொடுககபபோகி றெதனறு	For fear that his weeping should make him known.
With particular marks of regard மிகுநதஎணண மாய	With remarkable tokens of esteem.

EXERCISE 52ND.

Joseph had *privately commanded* his steward to put his silver cup into Benjamin's *sack;* and the next morning, *when they were gone out of the city*, they were followed and *charged with ingratitude* and robbery.

Privately commanded ரகசியமாயககடடளையிடடார்	Gave directions secretly.
Sack சாககு	A large bag.
When they were gone out of the city படடண ததைவிடடுவெளியிலெபிர வேசிததபினபு	After they had departed from the town.
They were charged with ingratitude அவர் களபேரிலெ நன்றியறியா மை சுமததபபடடது	They were accused of making so ill a return for the kindness they had received.

EXERCISE 53RD.

The cup was soon found; and the *innocent* Benjamin *was carried back as a thief* to Joseph.

The cup was soon found கிணணமுடடனெக ணடுபிடிககபபடடது	The vessel was discovered in a short time.
Innocent குறறமிலலாத	Guiltless, without blame.
Was carried back as a thief திருடனெனறு திரு மபககொணடு போகபப டடான	Was taken to the city again like a robber.

EXERCISE 54TH.

His brothers also returned *in great astonishment* and affliction, and *prostrating themselves, entreated earnestly for his deliverance.*

In great astonishment மிகுநதஆசசரியததோடெ Considerably amazed.

Prostrating themselves சாஷடாஙகமாயவிழுநது Throwing themselves on the ground.

Entreated earnestly for his deliverance அவனை விடுதலையாககவேணுமென றுவேணடிககொணடார்கள Begged hard that he might be set at liberty.

EXERCISE 55TH.

Joseph who was now *fully satisfied of their sincere penitence*, and their love of Benjamin, *could refrain no longer*.

Fully satisfied of their sincere penitence அவர்களுடையமெயயானமன ஸதாபததைதகுறிததவிர மபததிர்ததியாய Persuaded within himself that they repented truly.

Could refrain no longer சேரபபட அடககமாடடார் Was unable to repress his feelings any longer.

EXERCISE 56TH.

But *throwing his arms about their necks, said, I am Joseph, doth my father yet live?*

Throwing his arms about their necks அவர்களைககழுததிலெ தமமுடைய புசஙகளைபபோடடுககடடிககொணடு	Embracing them with great affection.
Said, I am Joseph நான இயோசேபபுவெனறுசொனனான	Told them that he was Joseph.
Doth my father yet live எனதகபபனினனமுயிரொடிருககிறார	Is my father still living.

EXERCISE 57TH.

And perceiving them to be *deeply affected and troubled at his presence he addressed them with the most kind and gentle expressions.*

Deeply affected and troubled at his presence அவனுககுமுனபாக அவர்களுடடமனஙகலஙகி தாபமையடைநதார	Greatly moved and abased at seeing him.
He addressed them with the most kind and gentle expressions அவர்களுடனெ மிகுநத யவாயுமெதுவாயுமபெசினான	He spake to them in the mildest and most generous manner.

EXERCISE 58TH.

Come near me, I pray you; I am Joseph your brother, whom ye sold into Egypt; *be not grieved that you sold me into Egypt, for God sent me before to preserve life.*

Come near me, I pray you பிரார்த்திக்கிறெனென்னை கிட்டவாருஙகள	I entreat of you to approach me.
Be not grieved that you sold me into Egypt நீஙகளெனனை எகிப்பிததுதேசததிலெ விறறு பபொடடீர்களெனறு சஞசலபபடவெணடாம	Let it not distress you to remember, that you disposed of me to the merchants of this country.
For God sent me before to preserve life எனனைறில உயிரைககாப பதறகாக பராபரனெனனை முனனுடியஅனுபபினர்	But it was the Lord who directed my coming hither before you, that I might provide for the maintenance of every living creature.

EXERCISE 59TH.

So now it was not you, that sent me hither but God. Thus he endeavoured to comfort them, to make them forget their past faults, and to speak peace to their minds.

So now it was not you that sent me hither but God இப்பொழுதும எனனையிஙகெயனுபபின வர் பராபரர் நீஙகளலல	Therefore it was through the providence of the Lord I came into this country, & not through you merely.

This he endeavoured to comfort them இப படிபவர்களை ஆறுதலசெ யயபபிரயததனமபணணி. னர்	In this manner he tried to console their minds.

EXERCISE 60TH.

He then directed them to hasten to Jacob, to acquaint him that his son Joseph was *Lord of all Egypt*; and *to bring him, and his whole family* into Egypt.

He then directed them to hasten to Jacob அ பபொழுது இயாகொப பணடைககுசசிககிரமாய பபோருமபடியாயககட ளையிட்டார்	He gave them orders immediately to go with speed to their father.
To acquaint him அவரு ககுததெரியபபணண	To make known unto him.
Lord of all Egypt எகிப பததுககெலலாமகரததன	Ruler over the whole land of Egypt.
To bring him and his whole family அவனையு மவனுடையசமூசாரமுழு வதையுநகொணடுவா.	To return with him, his wives, and all his off-spring.

EXERCISE 61ST.

That he might pay his duty to his aged father, and *that they might all partake of the plenty which God had provided.*

That he might pay his duty to his aged father பிருநதவயசுளள தனபிதா வுககுசசெயயவேணடிய தைசசெயயுமபடிககு	In order that he might shew his filial regard & love for his old parent.

That they might all partake of the plenty which God had provided அவர்களெலலாம பராபரர் அருளிசசெயத சமர்த்திககுப பஙகாளிக ளாகுமபடிககு	That every one of them might be satisfied out of the abundance which the Lord had sent.

EXERCISE 62ND.

The heart of Jacob *upon the return of his sons was filled with joy;* and he said, It is enough: *(I desire nothing more in this world)* Joseph my son is yet alive, I will go and see him before I die.

Upon the return of his sons தனகுமாரர்கள் திருமபிவநதபொழுது	When his sons came home.
Was filled with joy மிகுநதமகிழசசியடைநதார்	He was greatly delighted.
I desire nothing more in this world இனிமேல இபபிரபஞசததிலெனககுவேறொனறாந தேவையிலலை	I have no other wish as long as I shall live.

EXERCISE 63RD.

He set out; *he arrived safe* in Egypt, but the pleasure of the *interview* between *such an affectionate parent*, and such a *dutiful* son, is *not to be described*.

He arrived safe சொஸததமாயபபோயசசேர்நதான	He reached Egypt without any accident and in health.
Interview கணடுவினவுதல	Meeting, sight of each other.
Such an affectionate parent இபபடிபபடட அனபுளள தகபபன	A father so fond of his child.
Dutiful வணககமுளள	Obedient, submissive.
Not to be described விவரிததுசசொலலபபடாத	Impossible to be communicated or portrayed by language.

EXERCISE 64TH.

Joseph fell on his neck, and wept on his neck a good while, and Jacob said, *now let me die, since I have seen thy face*.

Joseph fell on his neck இயொசெபபு அவனுடைய கழுததிறுககக்கடடிககொணடார	Joseph embraced him with great emotion.
Now let me die, since I have seen thy face நான உனமுகததைதககணட படியினாலெ இனிமரணம எனககெபபொவாகிலுமவரடடும	I am now ready to depart this life, because I have looked upon thee.

EXERCISE 65TH.

What sentiments of piety, and goodness *arise in the heart, upon considering the character* of Joseph.

What sentiments of piety என்னதெய்வபத்தியுள்ள நினைவுகள்	How religious are the thoughts and opinions.
Arise in the heart இருதயத்திலே யெழும்புகின்றது	Are excited in the mind.
Upon considering the character நற்குணத்தை சிந்திக்கிறதிலே	When we reflect on the behaviour, and good qualities.

EXERCISE 66TH.

Patient under affliction, honest and just in his stewardship, resisting temptation and fleeing from it.

Patient under affliction துன்பகாலத்திலே பொறுமையுள்ள	Calm when in pain or grief, or under unjust oppression.
Honest and just in his stewardship அவனுடைய உக்கிராணவிசாரிப்பிலே நியாயமும் உண்மையுமுள்ள	True and upright in the performance of the duties of his station.
Resisting temptation and fleeing from it சோதினையைவிரோதித்து அதற்குத்தப்பி	Not consenting to the enticement to evil, and running away rather than staying to be solicited.

EXERCISE 67TH.

Living under the fear of God, and ***supported by his presence***; rising from the lowest scene of ***disgrace*** and misery to ***the highest dignity***.

Living under the fear of God பராபரனுககுப பயபபடடுநடநது.	Conducting himself with a strict regard to the righteousness and will of the Lord.
Supported by his presence அவருடசமுகததி லெஆதரவடைநது	Sustained and animated by the sight of, or intercourse with him.
Disgrace கனயீனம	Reproach, dishonour.
The highest dignity மேனமையுளள படடம	The most exalted elevation of rank and station.

EXERCISE 68TH.

Providing for the wants of the people, ***cherishing a spirit of forgiveness***, and brotherly love ***under the greatest, injuries***, and pouring plenty and comfort into the breast of his aged father.

Providing for the wants of the people சனங களுககுத தெவையானவைதக கொடுதது	Furnishing the community with whatever they required.
Cherishing a spirit of forgiveness பாவமன னிபபுள்ள குணததைப பேணிககொணடு	Fostering a temper inclined to pardon.
Under the greatest injuries மிகுநத அநியாயங களிலெ	In wrongs of vast magnitude.

EXERCISE 69TH.

There are also *several circumstances*, particularly his *being hated by his brethren*, his descending into the dungeon; and being raised *to rule over Egypt*.

Several circumstances சிலசஙகதிகள	Some particular events.
Being hated by his brethren அவருடசகோதரர் களினாலெவெறுககபபடடு	His brethren hating him
To rule over Egypt எகிப பததுதேசததைஆளுகிறது	To govern the land of Egypt.

EXERCISE 70TH.

Which *by their resemblance*, naturally *lead the mind to Christ*, and though *too much stress should not be laid upon such resemblances*.

By their resemblance அவைகள ஒபபாயிருககிற படியால	Through their similitude.
Lead the mind to Christ கிறிஸதுவினிடததிலெ மனதுசெலலபபணணுகி றது	Direct the thoughts to the anointed Saviour.
Too much stress should not be laid upon such resemblances இப்பேர் பபட காரியஙகளிலெ மிக வும ஊனறிககொளளப் போகாது	Similitudes of this description must not be urged too far.

EXERCISE 71st.

Yet *they may be prudently used to direct the eye and heart to Him,* who is *the end of the law* and all the scriptures.

They may be prudently used அடக்கவிவே கத்தோடெபிரயோகிக்கலாம — They may be employed in a judicious manner.

To direct the eye and heart to him கணணும மனமுமவனையரியுமபடி பாரபபசெயகிறது — To guide the attention and affections unto him.

The end of the law வேதத்தின அநதம — The completion of the ancient institutions.

RECAPITULATION.

Joseph was the favorite son of Jacob, because he was the eldest son of his dear Rachel; he loved him more than all his children. This partial affection of his father, and a dream which he related to his brothers, denoting that his condition in the world would be higher than theirs, made him the object of their envy and hatred. Therefore, one day when they were feeding their flocks, and saw Joseph coming toward them, they cried out, here cometh the dreamer, let us kill him. Being dissuaded, however, by Reuben from shedding his blood, they stripped him, and threw him into a pit: but, seeing some merchants, who were at that time providentially passing by into Egypt, they drew him up, and sold him to them. After which they

stained his coat with blood, and carried it to Jacob, who concluded from thence that his son was devoured by a wild beast: and he put on sackcloth, and mourned for him many days. Joseph in the mean time was carried into Egypt, and sold to Potiphar, an officer of distinction under Pharoah the king; where the Lord made all that he did to prosper, so that he found favour in the sight of his master, who made him overseer of his house, and put all that he had into his hands. But his blooming hopes of happiness were soon blasted; for the wife of Potiphar, burning with impure desire, endeavoured to draw him into sin: he was however too good to yield to her solicitation, and said to her, how can I sin against God? And when she pressed him most earnestly, he fled from the temptation. Full of indignation at this contempt of her, she accused him falsely to her husband: and Potiphar too readily believing what she said, put him in prison. But the Lord was with Joseph in the dungeon; and the keeper was so charmed with his good temper and patient behaviour, that he used him very courteously, and entrusted him with the care of the prisoners.

It happened that the chief baker and the chief butler of Pharoah, who were in the same prison, dreamed each a dream; and Joseph interpreted their dreams to them, foretelling that at the expiration of three days, the baker would be hanged on a tree, and the butler be restored to his place: Then added he to the butler, think on me, and shew kindness, I pray thee, and take me out of this place. As he had foretold so it came to pass. But pomp and pleasure are apt to divert the mind from the obligations of gratitude; the butler in the midst of his prosperity, forgot his poor friend, the interpreter in prison.

Some time after Pharoah had two dreams, he saw seven fat cows, devoured by seven lean cows, and again, he saw seven full ears of corn, devoured by seven thin withered ears. When the wise men of the

country could not explain these dreams, the butler recollected Joseph, and spake of him to the king, upon which he was sent for out of the prison, and the king related his dreams to him; Joseph immediately by the assistance of God, informed Pharoah that the seven fat cows, and seven full ears, signified seven years of plenty which would be in the land, and the seven lean cows and seven lean ears, signified seven years of famine which would succeed them. Let therefore Pharoah appoint officers over the land, and let them gather corn in the seven plenteous years; and this food shall be for store against the seven years of famine.

The king was astonished at the wisdom of Joseph, and concluding justly from thence, that the spirit of God was in him, appointed him to this office, and gave him full power over his whole kingdom. The seven years of plenty came accordingly, and immense quantities of corn were laid up under his direction. Then the famine commenced; and when the people cried out for bread, the storehouses were opened and the corn was sold to the Egyptians, and the neighbouring nations.

The famine spread itself to Canaan, and Jacob, having been informed that there was corn in Egypt, though he little thought by whose hands it was disposed of, sent his sons thither, keeping only Benjamin at home. When they were presented to Joseph, they bowed themselves before him with their faces to the earth, in acknowledgment of his superiority, as had been foretold by his dream. He immediately knew them, but made himself strange, and spake roughly to them, accusing them as spies who came to see the nakedness of the land. Upon which they informed him, that they came from the land of Canaan, that their father had twelve sons, that one was dead, and the youngest was left at home. Joseph was dissatisfied with their report, and perhaps doubted whether Benja-

min was really alive. Hereby shall ye be proved, said he, send one of you to fetch your brother, and the rest shall be kept in prison.

Their present distress reminded them of their former guilt; their inhuman treatment of their brother rushed into their minds, and with self-condemning consciences, they said one to another, we are verily guilty concerning our brother, because we saw the anguish of his soul when he besought us, and we would not hear, therefore is this distress come upon us. Such is the conviction of every wicked man, when calamity overtakes him. Although he may for a time darken the light of conscience (that candle of the Lord within us) yet it can never be totally put out. Upon a sudden misfortune, or dangerous fit of sickness, the sense of guilt revives; and while the hand of God is felt, the justice of the punishment is acknowledged. Therefore keep innocency, and do the thing that is right; for that and that only, will bring a man peace at the last.

Joseph however only detained Simeon, and dismissed the rest, with an order that they should bring Benjamin with them, when they returned. The relation of what had passed in Egypt, filled the mind of Jacob with uneasy reflections, and dreadful apprehensions: and when his sons were obliged to go again for corn, it was with great difficulty, that they persuaded him to let Benjamin go, not without repeated assurances, that they would bring him back safe. They were immediately upon their arrival introduced to Joseph who inquired tenderly after his father's welfare; but was so sensibly touched and affected at the sight of his brother Benjamin, that he was obliged to withdraw from them, lest his tears should discover him. He afterwards entertained them with great kindness, and distinguished Benjamin, with particular marks of regard.

Joseph had privately commanded his steward to put his silver cup into Benjamin's sack; and the next morning, when they were gone out of the city, they were followed, and charged with ingratitude and robbery. The cup was soon found, and the innocent Benjamin was carried back as a thief, to Joseph. His brothers also returned in great astonishment and affliction, and prostrating themselves, entreated earnestly for his deliverance. Joseph, who was now fully satisfied of their sincere penitence, and their love of Benjamin, could refrain no longer but throwing his arms about their necks said, I am Joseph, doth my father yet live? And perceiving them to be deeply affected and troubled at his presence, he addressed them, with the most kind and gentle expressions; Come near me, I pray you—I am Joseph your brother; whom ye sold into Egypt: but be not grieved that ye sold me into Egypt, for God sent me before you to preserve life. So now it was not you that sent me hither, but God. Thus he endeavoured to comfort them; to make them forget their past faults, and to speak peace to their minds. He then directed them to hasten to Jacob, to acquaint him, that his son Joseph was lord of all Egypt; and to bring him, and his whole family into Egypt, that he might pay his duty to his aged father, and that they might all partake of the plenty, which God had provided.

The heart of Jacob upon the return of his sons was filled, with joy: and he said It is enough: (I desire nothing more in this world) Joseph my son, is yet alive; I will go and see him before I die. He set out, he arrived safe in Egypt; but the pleasure of the interview, between such an affectionate parent, and such a dutiful son, is not to be described. Joseph fell on his neck, and wept on his neck a good while; and Jacob said, now let me die, since I have seen thy face.

What sentiments of piety and goodness, arise in the heart upon considering the character of Joseph! Patience under affliction; honest and just in his stewardship; resisting temptation and fleeing from it; living under the fear of God, and supported by his presence; rising from the lowest scene of disgrace and misery to the highest dignity; providing for the wants of the people; cherishing a spirit of forgiveness and brotherly love under the greatest injuries, and pouring plenty and comfort into the breast of his aged father.

There are also several circumstances, particularly his being hated by his brethren, his descending into the dungeon, and being raised to rule over Egypt; which by their resemblance, naturally lead the mind to Christ; and though too much stress should not be laid upon such resemblances, yet they may be prudently used to direct the eye and heart to him, who is the end of the law and all the Scriptures.

PART 5TH.

Chapter 1st.

THE SLAVERY OF THE ISRAELITES AND THE BIRTH OF MOSES.

EXERCISE 1st.

The *sons* of Jacob and *their descendants in process of time* multiplied so much, that the land of Goshen was filled with them. *They were called Israelites*, from the surname of Israel, which God had given to Jacob.

Their descendants அவர்களுடைய சநததிகளை	Their posterity, the offspring of each.
In process of time நாளாவிதத்திலெ	During the lapse of ages.
They were called Israelites இஸ்ருவேலர் எனனபபடடார்கள	They were designated by the name of Israelites.

EXERCISE 2nd.

And *sometimes* they were called Hebrews, from Heber, *one of their ancestors*; and afterwards Jews, from Judah. But after many years *the memory of Joseph and his great services was lost*, and a new king arose.

Sometimes சிலதுவெளை	Frequently, but not always.
One of their ancestors அவர்களமுனனோர்களில ஒருததர்	One among, their forefathers.
The memory of Joseph இயோசெபபின ஞாபகம	The recollection of Joseph.
His great services அவனுடையபெரியஉதவிகளை	The important duties he fulfilled.

EXERCISE 3RD.

Who *instead of protecting*, the Israelites, *was jealous of their increasing numbers and strength*, and determined by all means *to reduce them to a low state.*

Instead of protecting தாஙகாககிறதறகுபபதி லாக	In room of defending them.
Was jealous of their increasing numbers and strength அவர்களு டையசனததிரட்சியையும பலததையுஙகணடு பொ றாமைபபட்டார்	Grew envious to see them multiply and advance in power.
To reduce them to a low state அவர்களைததா ழததுகிறதறகாக	To humble and oppress them.

EXERCISE 4TH.

He therefore *employed them like slaves, in making bricks*, and building cities; and *made their lives bitter with hard bondage*, but the more he afflicted them, the more they multiplied and grew.

He employed them like slaves அவர்களைஅடிமை களைபபொல வேலையிட்டார்	He made them work as bondmen.
In making bricks செங கல பணணுகிறததில	To manufacture brick.
Made their lives bitter with hard bondage பி ரயாசமான அடிமைததன ததினாலெ அவர்களைகிரபா தபபடுத்தினார்	By cruel servitude caused them to spend their days in misery.

EXERCISE 5TH.

At which he was so enraged, as to command, that ***all their male infants should be destroyed as soon as they were born.*** A certain Hebrew woman, however, called Jochebed, having been delivered of a son, ***hid him for three months.***

At which he was so enraged அதினாலெஅவர்மி கவுங்கோபமாயிருந்தார் — Being greatly irritated thereby.

All their male infants should be destroyed as soon as they were born அவர்களுடைய ஆண் குழந்தைகளையெல் லாம் பிறந்தவுடனெ கொ ன்றுபோடப்படி — Every man child was to be put to death immediately that it issued from their womb.

Hid him for three months மூன்றுமாசமவ ரைக்குமவனை ஒளித்துவை த்திருந்தாள — Concealed him during the space of a quarter of a year.

EXERCISE 6TH.

And at length ***through fear of his being discovered and slain, she laid him in a basket, among the flags in the river*** Nile; Miriam, the sister of the child, ***was placed at a distance,*** to see what would become of him.

Through fear of his being discovered and slain அவனைக்கண்டுபிடி த்துக்கொன்றுபோடுவார் களென்று பயத்தினாலெ — Dreading lest he should be seen and put to death.

She laid him in a basket அவனைக்கூடையிலே வைத்தாள்	She put him carefully into a small vessel made of twigs.
Among the flags விழற்குத்துகளுக்குள்ளே	In the midst of the large rushes.
Was placed at a distance தூரத்திலேவைத்துவைக்கப்பட்டாள்	Was stationed far off.

EXERCISE 7TH.

The king's daughter soon came *with her maid servants to bathe in the river ;* and having found the basket was *affected with the sight of the weeping infant*, and melted into pity.

With her maid servants அவளுடையவேலைக்காரிகளோடே	In company with her female attendants.
To bathe in the river ஆற்றிலேஸ்நானம்பண்ண	To wash herself in the stream.
Was affected with the sight of the weeping infant இந்தஅழுகிறகுழந்தையைப்பார்த்துஇரக்கமானாள்	Was moved with compassion on beholding the crying babe.

EXERCISE 8TH.

Miriam, *who had joined herself with the attendants, offered to call a nurse* and being sent for that purpose, *ran with joy* for Jochebed ; so the infant was happily placed *under the care of his own mother.*

Who had joined herself with the attendants அவளேவேலைக்காரிகளோடேசேர்ந்துகொண்டு	Having mingled amongst the persons that waited on her.

Offered to call a nurse ஒருதாதியை அழைததுவ ரடடுமாவெனறாள	Proffered her services to provide an attendant for the child.
Ran with joy சநதொஷித தொடெ ஓடினாள	Hastened exultingly.
Under the care of his own mother அவனுடை யசொநததாயினவசததிலெ	In charge of the woman who bare him.

EXERCISE 9TH.

And *when he was sufficiently grown, was brought back* to Pharaoh's daughter, who called him Moses (which means saved out of the water,) and *had him educated, as her own son,* in the knowledge and wisdom of the Egyptians.

When he was sufficiently grown அவன போதரவாகவளர்நதபோது	At the time that he had attained fit age.
Was brought back தி ருமபககொணடுவரபபட டான	Was returned.
Had him educated as her own son அவளசொ நதமகனபோலெ அவனுக குககறபிததாள	She had him instructed as though she had been his mother.

EXERCISE 10TH.

Moses, *when he was grown to manhood*, turned his eye and heart *from the honours of the court to the afflictions of his brethren.*

When he was grown to manhood அவனுககு மனுஷததனம வநதபோ து — After he had attained the age and stature of a man.

From the honours of the court அரணமனையி ன மகிமைகளைவிடடு — From the rank and dignity enjoyed in the kings palace.

To the afflictions of his brethren அவனுடைய சகோதரர்களின துனபத துககு — To the sufferings under which his kindred groaned.

EXERCISE 11TH.

He therefore *frequently visited and conversed with them ;* and one day *having observed* an Egyptian doing wrong and injury to an Hebrew, *he smote him and killed him.*

He frequently visited and conversed with them அவன, அநேகதர ம அவர்களைககணடு அவர்க ளிடததிலபெசினான — He very often went to see them and talk with them.

Having observed கணடு — Perceiving, seeing.

He smote him and killed him அவனை அடிதது கொனறுபொடடான — He struck him and put him to death.

EXERCISE 12TH.

When Pharaoh heard this, *he sought to slay Moses*: who *upon that account* fled to Midian to Jethro, the priest *of that country*; *he afterwards married his daughter*, and lived with him as keeper of his flocks.

He sought to slay Moses மோசேயைக கொலலசசமையம பாரத துககொணடிருநதான	He watched an opportunity to put Moses to death.
Upon that account அது நிமிததியம	For that reason.
The priest of that country அநதணர் குருககள	The minister of religion that belonged to that region.
He afterwards married his daughter பிறபாடு அவன அவருடையகுமார ததியை விவாகஞசெயது கொணடான	Subsequent to this he entered into the conjugal state with one of his female children.

EXERCISE 13TH.

After several years *as he was feeding the flocks near mount Horeb*, *he saw a bush flaming with fire*, and yet *not in the least consumed*.

As he was feeding the flocks near mount Horeb ஓரேபபு எனனு மலையினருகாக அவனுடைய மநதையை மேயததுக கொணடிருநதபோது	While he was attending his sheep by the hill called, mount Horeb.

He saw a bush flaming with fire ஒருசெடி தீப படடு எரியககணடான	He perceived a thick shrub burning.
Not in the least consumed கொஞசமாகிலு ஞசேதபபடவிலலை	Not at all wasted or distroyed.

EXERCISE 14TH.

While he stood in amazement at the strange sight ; a voice issued from the place, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob, ; *I have seen the oppression of my people*, and have heard their cry.

While he stood in amazement அவனதிகைததுநினறபொழுது	During the time that he was fixed with astonishment.
At the strange sight இநதபபுதுமையான வேடிககையைககுறிதது	At the extraordinary spectacle.
I have seen the oppression of my people நாமமுடையசனஙகளின கஸதிகளைககணடோம	I have witnessed the unjust calamities which my people endured.

EXERCISE 15TH.

And *I will send thee to Pharaoh, that thou mayest lead them out of Egypt:* for I will bring them *into a land flowing with milk and honey.*

I will send thèe to Pharaoh உனனைபபாரோ வெனறிவாணனடகருஅனு பபுவோம	I will commission you to go to Pharaoh.
That thou mayest lead them out of Egypt நீயவர்களை எகிப்பதலைதவி டடு அழைததுககொண்டு போகுமபடிககு	In order that by thee they may be brought from Egypt.
Into a land flowing with milk and honey பாலுந தேனுமோடுகிற ஒருதேச தது்ககுள்ளே	Within a country where milk and honey superabound.

EXERCISE 16TH.

Moses was no less *astonished at what he heard,* than at what he saw; and *expressed his fears* at undertaking *such an important and difficult enterprise, because he was a person of no authority or eloquence.*

Was astonished at what he heard அவனகேளவி பபட்டதைக்குறிதது் ஆசச ரியபபடடான	Was struck with amazement at the sound of the voice and what it spake.

Expressed his fears தன்னுடைய பயங்களையறிவித்தான	Declared the terror of his mind.
Because he was a person of no authority or eloquence அவனதிகாரஸ்தனுஞ் சாதுரியனுமல்லாதபடியினாலெ	Since he was neither a powerful man nor an orator.

EXERCISE 17TH.

But God exhorted him to be of good courage; and promised that he would be with him, and give him *power to work miracles* for the deliverance of his people, and that Aaron, his brother, should go with him, *as his speaker upon the occasion.*

God exhorted him to be of good courage நல்லதயிரியமுள்ளவனாக்கச் சொல்லிப்பார்ப்பார் அவனுக்குப்புத்திசொன்னார்	The Lord incited him to dispel his fear and be bold.
Power to work miracles அற்புதங்களைச்செய்ய வல்லமை	Ability to perform wonders.
As his speaker upon the occasion அந்தக்காரியத்தைப்பற்றிப்பேசுகிறவனாக	To explain his message for him when he should come before the king.

EXERCISE 18TH.

When *God in his providence appoints us to any important or arduous service*, let us not plead inability, and *confer with flesh and blood*.

In His providence அவருடைய தெயவபபிராமரிபபிலெ	During his gracious Superintendence.
When God appoints us to any important or arduous service அசிரமவருததமுமான ஊழியததில பாராபர்நமமைநியமிககிறபோது	When we are commissioned by the Lord with any momentous and difficult employment.
To confer with flesh and blood மாஙகிசததையுமிரததததையும யோசனைபணணுகிறது	To consult human nature.

EXERCISE 19TH.

But *immediately prepare ourselves to do it*, and go on in the face of every possible discouragement, *trusting in that comfortable promise, My grace is sufficient for thee; for my strength is made perfect in weakness.*

Trusting in that comfortable promise அநத தேறறரவுளள வாககுததததைத நமபிகெகாணடு	Confiding in that consolatory declaration.

My grace is sufficient for thee; for my strength is made perfect in weakness எமமுடையபெலன பெலவீனததககுளவிளஙகிறபடியினுலெ எமமுடைய கிருபை உனககுபபொதும

Since my power is rendered the more complete and manifest through human infirmity, you will find my favourable support enough for the performance of your duty.

RECAPITULATION.

The sons of Jacob and their descendants in process of time, multiplied so much that the land of Goshen was filled with them. They were called Israelites, from the surname of Israel, which God had given to Jacob; and sometimes they were called Hebrews, from Heber, one of their ancestors; and afterwards Jews, from Judah. But after many years the memory of Joseph and his great services was lost; and a new king arose, who instead of protecting the Israelites, was jealous of their increasing numbers and strength, and determined by all means to reduce them to a low state. He therefore employed them, like slaves, in making bricks and building cities; and made their lives bitter with hard bondage; but the more he afflicted them, the more they multiplied and grew; at which he was so enraged as to command, that all their male infants should be destroyed as soon as they were born. A certain Hebrew woman, however, called Jochebed, having been delivered of a son, hid him for three months; and at length, through fear of his being discovered and slain, she laid him in a basket among the flags in the river Nile; Miriam, the sister of the child, was placed at a distance, to see what would become of him.

The king's daughter soon came with her maid servants to bath in the river; and, having found the basket, was affected with the sight of the weeping infant, and melted into pity. Miriam, who had joined herself with the attendants, offered to call a nurse; and being sent for that purpose, ran with joy for Jochebed. So the infant was happily placed under the care of his own mother; and when he was sufficiently grown was brought back to Pharaoh's daughter, who called him Moses; which means saved out of the water, and had him educated, as her own son, in the knowledge and wisdom of the Egyptians.

Moses, when he was grown to manhood, turned his eye and heart from the honours of the court to the afflictions of his brethren. He therefore frequently visited and conversed with them; and one day having observse an Egyptian doing wrong and injury to an Hebrew; he smote him and killed him. When Pharaoh heard this, he sought to slay Moses: who upon that account, fled to Midian, to Jethro, the priest of that country; he afterwards married his daughter, and lived with him as keeper of his flocks.

After several years, as he was feeding the flocks near mount Horeb, he saw a bush flaming with fire, and yet not in the least consumed. While he stood in amazement at the strange sight, a voice issued from the place, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob; I have seen the oppression of my people, and have heard their cry; and I will send thee to Pharaoh, that thou mayest lead them out of Egypt: for I will bring them into a land flowing with milk, and honey. Moses was no less astonished at what he heard than at what he saw; and expressed his fears at undertaking such an important and difficult enterprise, because he was a person of no authority or eloquence. But God exhorted him to be of good courage, and promised that he would be with him, and give him power to work miracles for the de-

liverance of his people; and that Aaron, his brother, should go with him, as his speaker upon the occasion.

When God in his providence appoints us to any important or arduous service, let us not plead inability, and confer with flesh and blood; but immediately prepare ourselves to do it, and go on in the face of every possible discouragement, trusting in that comfortable promise, "My grace is sufficient for thee; for my strength is made perfect in weakness."

Chapter 2nd.

THE PLAGUES OF EGYPT.

EXERCISE 1st.

When Moses and Aaron arrived at the land of Goshen, *they acquainted the elders of Israel with what the Lord had spoken*, and convinced them of the truth of it *by some miracles which he had enabled them to perform*.

They acquainted the elders of Israel with what the Lord had spoken ஆணடவர்பேசி னதை அவர்கள இஸ்ரவே லுககுபபிரதானமானவர்க ளிடததிலறிவிததார்கள	They made known the words of God to the chief of the Israelites.
By some miracles which he had enabled them to perform அவ ருடைய அநுககிரகததைக கொணடு அவர்களசெயத சில அறபுதஙகளினாலெ	Through several wonderful works which God gave them ability to do.

EXERCISE 2ND.

They then proceeded to Pharaoh, and in the name of the Lord *required him to let the Israelites go* into the wilderness, *that they might hold a feast unto the Lord.*

Required him to let the Israelites go இஸரவேல எனறவர்களைவிடடு விடசசொலலி அவனைவேணடிககொணடார்கள	Requested of him to permit the children of Israels to depart.
That they might hold a feast unto the Lord அவர்கள கர்ததாவுககு ஒரு திருவிழாநடததுமபடிககு	For the purpose of observing a festival in honor of Jehovah.

EXERCISE 3RD.

Pharaoh however *treated the message with contempt*, and *enjoined the task masters to lay heavier burdens* upon the people.

Treated the message with contempt அநதச செயதியை அசடடையாயததளளிபபோடடான	Despised their errand.
Enjoined the task masters விசாரிபபுககாரர்களுககுககடடளையிடடான	Gave the overseers command.
To lay heavier burdens upon the people அநத சனஙகளுககுபபிரயாசமானவெலையிடுமபடிககு	To increase the people's labor.

EXERCISE 4TH.

Moses and Aaron went again to the king, and *in order to prove the divine authority by which they acted, wrought some miracles before him.*

In order to prove the divine authority by which they acted தெய்வ அதிகாரத்தினாலே அவர்கள் நடத்தினதாகக் காண்பிக்கும்படிக்கு	That they might shew that they received commission from heaven for what they did.
Wrought some miracles before them அவர்கள் முன்பாகச் சில அற்புதங்களைச் செய்தார்கள்	Performed several wonderful works in their presence.

EXERCISE 5TH.

But the Lord hardened his heart, or rather *permitted him to harden his own heart,* for *God did not make him wicked,* but *by his own continued obstinate wickedness* he brought this judgment of a hardened heart upon himself.

Permitted him to harden his own heart அவனுடைய இருதயத்தைக் கடினம்பண்ணிக்கொள்ளும்படியாய் அவனை விட்டுவிட்டார்	Allowed him to persist in his resistance of the divine command.

God did not make him wicked ஆணடவரவனைப பொலலாதவனாககவிலலை

The Lord did not cause him to be evil.

By his own continued obstinate wickedness அவனுடையனனிலை பிடிவாத மான துஷடததனததினாலெ

By persevering in his stubborn ungodliness of temper and conduct.

EXERCISE 6th.

After this Moses and Aaron ***turned all the water of Egypt into blood*** so that the fish died, and the rivers stank; and seven days after ***they brought a great plague of frogs***, which covered the whole land, ***and swarmed even in the rooms and chambers of the king.***

Turned all the water of Egypt into blood எகிபபததெனகிற தெசத தினுளள சலததைதயெலலா மிரததமாககினார

Converted the rivers into the red fluid that runs through the veins of the bodies of animals.

They brought a great plague of frogs தவளை களினாலெமிகவும உபததி ரவஙகளை வரபபணணினார கள

They caused a vast number of frogs to fill and distress the land.

And swarmed even in the rooms and chambers of the king இரா சாவின உளளறைகளிலும பளளியறைகளிலுஙகூட நிரமபவும வநதுமொயச சுககொணடது

They entered by crowds into the open and secret apartments of the royal palace.

EXERCISE 7TH.

Pharaoh seemed a little humbled, and entreated Moses ***to pray, to God for relief***; with a promise that he would permit the Hebrews to go and do sacrifice unto the Lord. But ***as soon as this plague, npon the prayer of Moses was removed***, he forgot the cause of it, and refused to fulfil his promise.

Pharaoh seemed a little humbled பெரோ கொஞசநதாழநதவஞககணடான	Pharaoh appeared to be some-what abased.
To pray to God for relief இரட்சகம பெறுவதறகாக ஆணடவனைபபிராரததிககுமபடிககு	To entreat the Lord to afford them succour.
As soon as this plague, upon the prayer of Moses, was removed மோசெயின பிராரததனையிறுலெ யிநதஉபததிரவம நிவர்ததியானவுடனே	No sooner (through Moses' intercession) was the annoyance of this multitude of frogs taken away.

EXERCISE 8TH.

The Lord punished his obstinacy and falshood by sending great quantities of lice both upon man and beast; and afterwards ***swarms of pestilential flies*** which corrupted the land.

The Lord punished his obstenacy and falsehood அவனுடைய ஒடாரததுககும அசததியததுககும ஆணடவர் தெணடனைபணணினூர்	He was chastised by the Lord for his subborness and lying.

By sending great quantities of lice both upon man and beast ஏராளமாகப்பேன்களை மனுஷர்பேரிலும் மிருகங்களின்பேரிலும் அனுப்பினதினாலே

By afflicting men and all dumb animals with numerous lice.

Swarms of pestilential flies விஷமமுள்ள ஈக்களின் கூட்டங்களை

Crowds of pernicious insects.

EXERCISE 9TH.

The king was *so affected with these grievous calamities*, as to apply to Moses for relief: *the desired relief was granted, but still Pharaoh hardened his heart.*

So affected with these grievous calamities இந்தக்கொடிய துன்பங்களாலே மிகவுஞ்சலித்தான

These distressing afflictions moved him to such a degree.

The desired relief was granted கேட்சைக்கொடுக்கப்பட்டது

He obtained the succour which he had begged.

But still Pharaoh hardened his heart ஆனாலும் பெரோ அப்பவுமன் அழுத்தத்தை விடவில்லை

Nevertheless Pharaoh would not even now dismiss his obdurate temper.

EXERCISE 10TH.

Then God sent a murrain among the cattle, of which they almost all died ; *then a sickness among the people, which covered their bodies with sore boils and ulcers.*

Then God sent a murrain among the cattle அபபொழுதாணடவர் ஆடுமா டுகளுககுளளெபெருவாரி ககாயசசலைவரபபணணினார்

At that time the Lord caused a dreadful disease to afflict the flocks and herds.

Then he sent a sickness among the people which covered their bodies with sore boils and ulcers பிண ஜுருசன ஙகளின சரீரமெலலாமபு ணணும பருவுஞசிலந்தியு மாகததானெபடருமபடி யான ஒருவியாதியையனு பபினார்

Afterwards he visited the inhabitants with a disorder whereby painful sores and wounds were spread over them from head to foot.

EXERCISE 11TH.

Then *dreadful storms of thunder, lightning, and hail*, very grievous, such as Egypt had never suffered before ; then *he sent innumerable locusts, which devoured all the remaining fruits of the earth.*

Dreadful storms of thunder, lightning & hail குமுறலும மினன லும கல்மழையுமுளளப யஙகரமான பிசலகள

Awful and destructive tempests when the clouds flashed with fire, burst with a loud report and sent forth rain that froze as it fell.

He sent innumerable locusts எணணிககையில லாதகாடடுககிளிகளைஅனு பபினார	He despatched countless devouring insects called locusts.
Which devoured all the remaining fruits of the earth அதுகளபூமி யிலுளள குறைபலனகளா ன கனிகளையெலலாம பட சிததது	That consumed every kind of vegetable that was left upon the ground.

—॥॥◆॥॥—

EXERCISE 12TH.

And afterwards *a thick heavy darkness, which shut them up in their houses as prisoners,* and *fettered them with the bonds of a long night.*

A thick heavy darkness தடிதத கனமான இருள	An impenetrable and oppressive gloom.
Which shut them up in their houses as prisoners அது அவர்களைக காவல படடவர்களைபபோல வீடடிலெயெ யடைததுப போடடது	Which confined them within doors like captives.
Fettered them with the bonds of a long night அவர்களைநீடிதத இராததிரி யாகிய விலஙகிலெ போடடு விடடது	Bound them in a darkness like that of a night that seemed without end.

EXERCISE 13TH.

Pharaoh *could not but feel* these terrible effects of *divine vengeance*, and yet *he still went on sinning and repenting*, and repenting and sinning; again he entreated Moses, again the plagues were removed; and again he hardened his heart.

Pharoah could not but feel பேரோ உணராமலிருககமாடடான	It was impossible for Pharaoh not to be sensible of.
Divine vengeance தெயவக்குரோதம	The retributive justice of God.
He still went on sinning and repenting பினனும அவனபாவததைதச செயகிறதும அனுதாபப படுகிறதுமாயிருநதான	He continued at one time disobeying the word of God, and at another grieving for what he had done.

EXERCISE 14TH.

How apt are men in the time of affliction, to flee to God, as their only hope and refuge; and yet upon deliverance from the danger, *to forget their Benefactor* and make no due acknowledgement for his mercies.

How apt are men in the time of affliction to flee to God சனஙகள அபாயகாலததிலெபாராபர னாயடைகிறதுககுளளததனை ததுணையாயோடுகிறாாகள	How very ready are people to go with speed unto the Lord, when in distress.
To forget their Benefactor தஙகளுடையஉப காரியை மறககிறதுககு	To be unmindful of Him who has bestowed favors upon them.

EXERCISE 15TH.

When distress and anguish take hold of them; *they appear to be penitent, devout, and good;* but *when their wishes are answered*, and things go on smoothly, *they see no further need of divine assistance.*

They appear to be penitent, devout and good தாஙகள பாவததுககு அனுதாபபடுகிறவர்களும தெயவபததியுளளவர்களும நலலவர்களுமாகக் காணகிறார்கள	They seem to be contrite, or sorry for their sins.
When their wishes are answered அவர்களுடைய எணணஙகள பலிததபிறபாடு	On obtaining what they desired.
They see no further need of divine assistance பினனுந தெயவசகாயமவேணடியிருக்குமெனறு அவர்கள பார்க்கிறதிலலை	They think that they no longer want the help of God.

EXERCISE 16TH.

And *their pious resolutions pass away like the early dew*. How *base and ungenerous is that temper*, which is only to be driven by fear, and *never to be won by goodness.*

Their pious resolutions pass away like the early dew அவர்களுடையபததியுளள எணணஙகள விடியறகாலததுப பனிபோலெவிலகிபபோகிறதுகள	Their determinations to live devoutly are forgotten as quickly as the moisture upon the ground is dispelled by the rising sun.

Base and ungenerous is that temper அநதக குணம நீசமானதும விதரணையிலலாததுமாயிருக்கிறது	That disposition is ignoble and illiberal.
Never to be won by goodness ஒருககாலும நனமையினாலெ குணபபடுததபபடாது	No kindness is able to move or influence it.

EXERCISE 17TH.

At last God sent down destruction upon *the first born* of the Egyptians; and there was a dreadful cry and confusion through the land; *for there was not a house in which there was not one dead.*

At last God sent down destruction கடைசியிலெ ஆணடவர பிறுததியுவை யனுபபினார	In the end the Lord visited them with death.
The first born தலைபபிளளைகளை	The eldest children, or heirs.
For there was not a house in which there was not one dead ஒருவனுஞ சாகாதிருநத வீடு ஒனறுமிலலை	There was a corpse in every habitation.

EXERCISE 18TH.

Terrified and confounded at this dreadful instance of the power of God, and *not knowing what might be the end of his anger,* Pharaoh sent hastily for Moses and Aaron.

Terrified & confounded பயநது கலஙகிககொணடு — Frightened and astonished.

At this dreadful instance of the power of God தெயவவலலமையைககாணபிககிற இநதப பயஙகரமான திஷடாநதிரததினாலெ — By the present awful example of the divine force.

Not knowing what might be the end of his anger அவருடைய கோபததினமுடிவு எனன மாமொவெனறுஅறியாமல — Ignorant of the way in which his wrath might at last shew itself.

EXERCISE 19TH.

And said, Rise up, *get you forth from among my people,* both you and the children of Israel; *take your flocks also, and your herds;* and go serve the Lord.

Get you forth from among my people நமமுடைய சனஙகளை விடடெகி அபபுறமபோஙகள — Leave, go away from my subjects and depart.

Take your flocks also and your herds உஙகளுடைய ஆடடுமநதைகளையுமாடடுமநதைகளையுஞசாயததுககொணடுபோஙகள — Lead your sheep and cattle away with you.

EXERCISE 20TH

The Egyptians indeed were so afflicted ***with the plagues which God had sent,*** and so glad ***to get rid of*** the Israelites, that ***they made them many rich presents,*** and gave them whatever they desired.

With the plagues which God had sent பராபரர் அனுப்பினதுன்பங்களினாலெ	Thro' the pestilences with which the Lord had visited them.
To get rid of நீங்கலாகிறது	To be freed from.
They made them many rich presents அவர்களுக்கு அனெகம்விலையுயர்ந்த வெகுமானம்பண்ணினார்கள்	They presented them numerous valuable gifts.

EXERCISE 21ST.

This day was commanded by the Lord to be observed for ever by the Israelites, as ***a solemn festival;*** and to be called the Passover.

This day was commanded by the Lord to be observed for ever இந்தநாளையென்றென்றைக்குங்கொண்டாடப் பராபரர் கட்டளையிட்டார்	God ordered this day to be celebrated throughout all succeeding generation.
A solemn feast வருஷாந்தரப்பண்டிகை	A festival to be annually observed in a religious manner.

EXERCISE 22ND.

Because *when he destroyed the first born* of the Egyptians *he passed over the Israelites,* and also delivered them from their *cruel and oppressive bondage.*

When he destroyed the first born தலைபபிளளைக ளையெலலாம நிரமூலமாக கொனறபோது	At the time that he put to death the first begotten children.
Because he passed over the Israelites இஸரவே லரைததாணடி அபபாலப போனபடியினாலெ	Since he went by the children of Israel.
Cruel and oppressive bondage கொரோமுஙக டினமுமான அடிமைத தனம	Unfeeling and burdensome captivity.

RECAPITULATION.

WHEN Moses and Aaron arrived at the land of Goshen, they acquainted the elders of Israel with what the Lord had spoken, and convinced them of the truth of it by some miracles which he had enabled them to perform. They then proceeded to Pharaoh, and in the name of the Lord required him to let the Israelites go into the wilderness, that they might hold a feast unto the Lord. Pharaoh however treated the message with contempt, and enjoined the task-masters to lay heavier burdens upon the people. Moses and

Aaron went again to the king, and in order to prove the divine authority by which they acted, wrought some miracles before him; but the Lord hardened his heart, or rather permitted him to harden his own heart; for God did not make him wicked, but by his own continued obstinate wickedness he brought this judgment of a hardened heart upon himself. After this, Moses and Aaron turned all the water of Egypt into blood, so that the fish died, and the rivers stank; and seven days after they brought a great plague of frogs, which covered the whole land, and swarmed even in the rooms and chambers of the king. Pharaoh seemed a little humbled, and entreated Moses to pray to God for relief, with a promise that he would permit the Hebrews to go and to sacrifice unto the Lord. But as soon as this plague, upon the prayer of Moses, was removed, he forgot the cause of it, and refused to fulfil his promise.—The Lord punished his obstinacy and falsehood by sending great quantities of lice both upon man and beast; and afterwards swarms of pestilential flies which corrupted the land. The King was so affected with these grievous calamities, as to apply to Moses for relief: the desired relief was granted: but still Pharaoh hardened his heart.

Then God sent a murrain among the cattle, of which they almost all died; then a sickness among the people, which covered their bodies with sore boils and ulcers; then dreadful storms of thunder, lightning, and hail, very grievous, such as Egypt had never suffered before; then he sent innumerable locusts, which devoured all the remaining fruits of the earth; and afterwards a thick heavy darkness, which shut them up in their houses as prisoners, and fettered them with the bonds of a long night. Pharaoh could not but feel these terrible effects of divine vengeance, and yet he still went on sinning and repenting, and repenting and sinning; again he entreated Moses again the plagues were removed, and again he hardened his heart. How

apt are men, in the time of affliction, to flee to God, as their only hope and refuge; and yet upon deliverance from the danger, to forget their Benefactor, and make no due acknowledgment for His mercies! When distress and anguish take hold of them, they appear to be penitent, devout and good; but when their wishes are answered, and things go on smoothly, they see no further need of divine assistance, and their pious resolutions pass away like the early dew.—How base and ungenerous is that temper, which is only to be driven by fear, and never to be won by goodness!

At last God sent down destruction upon the first-born of the Egyptians; and there was a dreadful cry and confusion through the land; for there was not a house in which there was not one dead. Terrified and confounded at this dreadful instance of the power of God, and not knowing what might be the end of His anger; Pharaoh sent hastily for Moses and Aaron; and said, Rise up, get you forth from among my people, both you and the chidren of Israel; take your flocks also, and your herds; and go serve the Lord. The Egyptians indeed were so afflicted with the plagues which God had sent, and so glad to get rid of the Israelites, that they made them many rich presents, and gave them whatever they desired.—This day was commanded by the Lord to be observed for ever by the Israelites, as a solemn festival and to be called the Passover; because, when he destroyed the first-born of the Egyptians, he passed over the Israelites, and also delivered them from their cruel and oppressive bondage.

Chapter 3rd.

THE DESTRUCTION OF PHARAOH.

EXERCISE 1st.

When the Israelites had been gone some days journey, Pharaoh, ***being informed that they intended to leave his kingdom***, pursued them with a numerous army, in order to bring them back.

When the Israelites had been gone some days journey இஸ்ராவே
லெனறவர்கள கொஞசநா
ளைபபயணமபோனபினபு

Several days after they had set out on their way.

Being informed that they intended to leave his kingdom அவர்கள
தனராசசியததைத விடடுப
போகவெததனிததைதஅறி
நதுகொணடு

Learning that it was their determination to quit his dominions.

EXERCISE 2nd.

But the Lord led His people, and protected them in a wonderful manner; for ***He went before them by day in a pillar of a cloud***, and by night in a pillar of fire to give them light.

But the Lord led His people and protected them பாரபரதமமுடை
யசனஙகளைவிடடுகொண
டுபோயததறகாததார்

God conducted His subjects and was their defence.

He went before them by day in a pillar of a cloud அவர்பகலிலெ அவர் களுககுமுனபாக மெகத துணெபொலெ நடநதார்	He preceded them in the day time in the form of a cloudy column.

EXERCISE 3RD.

And *thus they marched securely by day and night.* Yet *when they were overtaken by Pharaoh* near the Red sea, and *found themselves*, as it were, *besieged by a great army behind*, and the Red sea before them.

Thus they marched securely by day and night இபபடியாக அவர் கள சிநதாததிலெயாயிரவும பகலுமாக நடநதுபொனா ர்கள	In this manner they proceeded in safety night and day.
When they were overtaken by Pharaoh பெ ரொ அவர்களைபபினதொட ர்நதுபிடிததபொது	At the time that Pharaoh came up with them.
Found themselves besieged behind by a great army பினதொட ர்நதுவருகிற பெரியராணு வததின கைகளிலெ அகப படடுகெகாளவொமென று அறிநதுகொணடார்கள	Saw that they were closely pressed by a large body of troops.

EXERCISE 4TH.

They distrusted the divine power, and *murmured against their leader.* But Moses at the command of God, *stretched his hand over the sea.*

They distrusted the divine power தெயவவல லமையை நமபாதெபோ னார்கள	They put no confidence in the strength of the Lord.
Murmured against their leader அவர்களுடையசெ னாபதியினபெரில முறு முறுததார்கள	Spoke discontentedly against the person who conducted them.
Stretched his hand over the sea சமுததிரத தினபெரில கையை நீட டினார்	Spread forth his hand above the water.

EXERCISE 5TH.

And *immediately the waters were divided and became as a wall on the right hand and on the left,* so that there was a dry path for them, and they walked with safety to the other shore.

Immediately the waters were divided உடனெ சலமபிரிநதது	The sea was instantly parted asunder.
Became as a wall on the right hand and on the left வலதுபாரிசததி லுமஇடதுபாரிசததிலும சுவர்பொலெ வளர்நதது	Arose like an inclosure on either side of them.

EXERCISE 6TH.

Pharaoh and all the Egyptians *pursued them in the same path ;* but Moses again stretched out his hand, and *the sea returned to its strength ;* the waters rushed violently upon them, and *not one of them escaped.*

Pursued them in the same path அநதவழி பாதையெ அவர்களைததுரததினார்கள	Went after them by that very road.
The sea returned to its strength சமுததிரததிருமபவும வநதுகூடிபபோசசுது	The waters became again united.
Not one of them escaped அவர்களிலொருததனாகிலுமதபபிபபிழைககவிலலை	There was no man of their company but what perished.

EXERCISE 7TH.

The enemy said, I will pursue, I will overtake, *I will divide the spoil ; my hand shall destroy them.*

The enemy said, I will pursue எதிரிசொனனான நானதுரததுவென	The foe threatened that he would follow them.
I will divide the spoil கொளளையைபபஙகிடடுக கொளளுவென	I will separate the plunder into shares.
My hand shall destroy them எனனுடைய கை அவர்களைசசஙகரிததுபபொடும	By my own power shall they be annihilated.

EXERCISE 8TH.

Thou didst blow with thy wind, and the sea covered them, *they sunk as lead in the mighty waters.* Who is like unto thee, O Lord; *glorious in holiness,* fearful in praises doing wonders! *The Lord shall reign for ever and ever.*

They sunk as lead in the mighty waters வல லமையுளள தணணீரிலெ ஈயததைபபொலெ முழு கிபபொனார்கள	They went like lead to the bottom of the rushing torrent.
Glorious in holiness ப ரிசுத்தத்திலெ மகிமையுளள	Illustrious for sanctity.
The Lord shall reign for ever and ever பரா பர் எனறெனறைக குமஆளககடவர்	God will always bear sovereign sway.

RECAPITULATION.

WHEN the Israelites had been gone some days journey, Pharaoh, being informed that they intended to leave his kingdom, pursued them with a numerous army, in order to bring them back. But the Lord led His people and protected them in a wonderful manner; for He went before them by day in a pillar of cloud, and by night in a pillar of fire to give them light; and thus they marched securely by day and night. Yet

when they were overtaken by Pharaoh near the Red Sea, and found themselves, as it were, besieged by a great army behind, and the Red Sea before them, they distrusted the divine power, and murmured against their leader. But Moses, at the command of God, stretched his hand over the sea, and immediately the waters were divided, and became as a wall on the right hand and on the left, so that there was a dry path for them, and they walked with safety to the other shore. Pharaoh and all the Egyptians pursued them in the same path; but Moses again Stretched out his hand, and the sea returned to its strength; the waters rushed violently upon them, and not one of them escaped.

The enemy said, I will pursue, I will overtake, I will divide the spoil; my hand shall destroy them.

Thou didst blow with thy wind, and the sea covered them they sunk as lead in the mighty waters. Who is like unto thee O Lord; glorious in holiness, fearful in praises, doing wonders!

The Lord shall reign for ever and ever.

END OF THE FIFTH PART.

PART 6TH.

Chapter 1st.

THE WANDERING IN THE DESERT.

EXERCISE 1ST.

Although the Israelites had seen the great power of the Lord in the destruction of the Egyptians, and had joined in ***a song of thanksgiving for their deliverance.***

Although the Israelites had seen the great power of the Lord இஸ்ரவேல் ஜனங்கள் கர்த்தருடைய மகாவல்லபத்தைப்பார்த்திருந்தும்	**Notwithstanding the children of Israel had witnessed God's invincible strength.**
A song of thanksgiving for their deliverance தங்களை விடுவித்ததற்காகத்தோத்திரம் பண்ணுதற்கான பாட்டு	**A hymn of grateful praise in consequence of their being freed from bondage.**

EXERCISE 2ND.

Yet *they were soon forgetful of His mercies*, and within a few days, being in want of water, *upbraided their leader, for having brought them out of Egypt.*

They were soon forgetful of his mercies அவருடைய கிருபைகளை சீக்கிரமாய் மறந்துவிட்டார்கள்	**They were, in a short time unmindful of his act of loving kindness.**

Upbraided their leader for having brought them out of Egypt அவர்களுடைய சேனாபதி எகிப்பத்திலிருந்து அவர்களைக் கூட்டிக்கொண்டுவந்ததுக்காக அவர்கள் அவனை உதம்பினார்கள்	Charged him who conducted them contemptuously with leading them forth from Egypt.

EXERCISE 3RD.

Their way to the land of Canaan *which God intended to give them, lay through a long wilderness*; and here whenever they were in distress or difficulties, *instead of putting their trust in God.*

Which God intended to give them ஆண்டவர் அவர்களுக்குக்கொடுக்கம் னசாயிருந்த	That the Lord purposed to bestow upon them
Lay through a long wilderness வனாந்திரவழியாக விருந்தது	Was situated along an extensive desert.
Instead of putting their trust in God அவர்கள ஆண்டவரைநம்புகிறதுக்கு வதிலாய	To the neglect of confiding in the Lord.

EXERCISE 4TH.

They murmured with impatience. and reproached Moses. *The Almighty, however, manifested his power and goodness* frequently in their favour; *by sweetening the waters of Marah.*

They murmured with impatience ஆத்திரத்தி லெ முறுமுறுத்தார்கள	They grumbled in an angry and discontented manner.
The Almighty, however, manifested His power and goodness அப்படி யிருந்தும சருவவல்லவர் தன்னுடைய வல்லபத்தை யும நன்மையையுங் காண பித்தார்	Notwithstanding this, the omnipotent God shewed his might and kindness.
By sweetening the waters of Marah மாரா எனகிற ஊரின சலத்தை வெல்லம் தித்திக்கப்பண ணினதினாலெ	By making the streams of the country of Marah, which name signifies bitter, good and wholesome.

EXERCISE 5TH.

By causing great quantities of quails to fall among them; by sending them bread from heaven called Manna; *by bringing water out of a rock* at Rephidim.

By causing great quantities of quails to fall among them அவர்களுக குள அநேககாடைகளைவி ழப்பண்ணினதினாலெ	By making many large birds drop down in the midst of them.

By bringing water out of a rock கல்மலையிலிருந்து தண்ணீரை வரப்பண்ணினதினாலே	**By making the water flow from a stony mountain.**

EXERCISE 6TH.

And *by giving them a complete victory* over the Amelekites. *Thus by a continued course of miracles,* He conducted them to Mount Sinai. This mount was a part of *the great mountain Horeb, on which Moses had attended Jethro's flocks.*

By giving them a complete victory அவர்களுக்குக்குறைவற்ற செயத்தைக்கொடுத்ததினாலே	**By enabling them to conquer.**
Thus by a continued course of miracles இப்படி இடைவிடாமற் செய்த அற்புதங்களினாலே	**In this manner without ceasing to perform wonderful works.**
The great mountain Horeb, on which Moses had attended Jethro's flocks மோசே சித்திரோ என்கிறவரின் மந்தைகளை மேய்த்துக்கொண்டிருந்த ஓரேப்பென்கிற பெரிய மலை	**The lofty hill, called Horeb, where Jethro's sheep were fed by Moses.**

EXERCISE 7TH.

But was distinguished, upon the return of Moses, by the name of the Sinai, on account of the bush, which stood on it, in which the Lord had appeared unto Moses in a flame of fire.

But was distinguished upon the return of Moses by the name of Sinai ஆனால மோசெதி ருமபிவருகிறபொழுது சயி னையெனற நாமததாலெ பிரபலிததிருநதது	Was rendered eminent after Moses came back by being called Sinai.
On account of the bush which stood on it அதி னமெலெ நினற செடியி னிமிததியம	In consideration of the thick shrub that grew upon it.

RECAPITULATION.

ALTHOUGH the Israelites had seen the great power of the Lord in the destruction of the Egyptians, and had joined in a song of thanksgiving for their deliverance; yet they were soon forgetful of His mercies, and within a few days, being in want of water upbraided their leader, for having brought them out of Egypt. Their way to the land of Canaan, which God intended to give them, lay through a long wilderness; and here, whenever they were in distress or difficulties, instead of putting their trust in God, they murmured with impatience, and reproached Moses. The Almighty, however, manifested his power and goodness frequently in their favour;—by sweetening the waters of Marah;—by causing great quantities of quails to fall among them;—by sending them bread from Heaven called Manna;—by bringing water out of a rock at

Rephidim; and by giving them a complete victory over the Amalekites. Thus by a continued course of miracles, He conducted them to Mount Sinai.

This mount was a part of the great mountain Horeb, on which Moses had attended Jethro's flocks; but was distinguished, upon the return of Moses, by the name of Sinai, on account of the Bush, which stood on it, in which the Lord had appeared unto Moses in a flame of fire.

Chapter 2nd.

THE LAW GIVEN FROM MOUNT SINAI.

EXERCISE 1st.

The Israelites *had not long pitched their camp* before Mount Sinai, when *the glory of the Lord appeared upon the mountain with thunder and lightning and the sound of a trumpet.*

Had not long pitched their camp அவர்களுடை யபாளையம் வெகுநாளிரு க்கவில்லை	A short time after they had fixed their tents.
The glory of the Lord appeared upon the mountain with thunder and lightning and the sound of a trumpet ம லையின்மேலிரு பராபரனு டைய மகிமை குமுறலை மின்னல்களை ஊதுகொம் பேடு தோன்றிற்று	The divine splendour was seen on the hill, and it was accompanied by thunder, lightning and a trumpet's sound.

EXERCISE 2ND.

And God, *having called Moses to the top of the mount, made a covenant with the Israelites,* that if they would obey His voice, they should be *a peculiar treasure unto Him above all people.*

Having called Moses to the top of the mount மோசெயை மலை யினுச்சியிலழைத்து — After desiring Moses to come to the summit of the hill.

Made a covenant with the Israelites இஸரவெ லெனகிறவர்களொடெ உடனபடிக்கைபணணினார் — Entered into an agreement with the children of Israel.

A peculiar treasure unto Him above all people அவருககெலலாரையும விடமெனமையானபொககிசம — More precious in His sight than every other nation.

EXERCISE 3RD.

He then gave them the Ten Commandments, which contain the sum and substance of the moral law, written on stone ; the tables were the work of God, and *the writing was the writing of God* graven on the tables.

He then gave them the ten commandments which contain the sum and substance of the moral law அபபொ அவர் சனமாரககததுககடுதத ஞாயபபிரமாணததின சாரமானதொகுபபுமடஙகியிருககிற பததுகறபனைகளை அவர்களுககுகொடுததார் — Afterward they received from Him those ten precepts which comprise all the instructions that were necessary for the regulation of their conduct.

The writing was the writing of God அந்த எழுத்து பராபரனுடைய எழுத்தாயிருந்தது

The letters were written by the Lord.

EXERCISE 4TH.

The first teaches, That *there is but one God, and that we are to worship Him alone, and have him for our God.*

There is but one God ஒரே ஆண்டவரிருக்கிறார்

We are to worship Him alone and have Him for our God நாமவனை மாத்திரம் வணங்கி அவர்தாம் நமக்குக் கர்த்தரென்று நினைத்துக்கொள்ளவேணும்

There are no more Gods than one.

It is our duty to adore Him only and to esteem and reverence no other Lord but Him alone.

EXERCISE 5TH.

The second teaches, That *we are not to worship God in an unworthy manner, by bowing down to a picture or image*, or making any representation of Him; and consequently, that *we are to worship Him in spirit and in truth.*

We are not to worship God in an unworthy manner நாம் பராபரனை அபாத்திரமான விதமாக வணங்கிக்கொள்ளப்படாது

We ought not to adore the Lord in a way unbecoming His majesty.

By bowing down to a picture or image படததுககுங சுருபததுககு முனபாககுனிநது வணஙகிறதினாலெ	By prostrating ourselves before any painted or carved resemblance.
We are to worship Him in spirit and in truth நாமவனை ஞானமாரிகமு மஉணமையுமாயததொழ வெணும	It is our duty to adore Him sincerely, and with the whole heart.

EXERCISE 6TH.

The third forbids all oaths, not only perjury, but common swearing and using the holy name of God upon trifling occasions, and without a becoming seriousness and reverence.

The third forbids all oaths மூனறுவது சகல ஆணைகளையும விலககுகிறது	The third commandment prohibits every kind of false swearing, and blasphemy.
Not only perjury but common swearing பொயசததியமுந துஷிணமுமான ஆணைகளும	Impious and vulgar irreverence to God as well as taking oaths falsely.
And using the holy name of God upon trifling occasions அறபகாரியஙகளுககாக ஆணடவருடைய பரிசுததநாமததையெடுககுதல	And employing the Lord's sacred denomination on affairs of little moment.

EXERCISE 7TH.

The fourth directs us to rest from all labour and lay aside all worldly business on the sabbath day ; and to keep it holy by reading and meditation, by public and private prayer.

The fourth directs us to rest from all labour and lay aside all worldly business on the sabbath day நாலாவ து ஓயவுநாளிற சகலவேலை யையுமவிடடு இளைபபாற வுமலோகக்காரியஙகளையெ லலாம நிறுததிவைககவும கடடளையிடுகிறது

We are required by the fourth commandment, to cease from work and discontinue every temporal occupation on the Sunday.

EXERCISE 8TH.

The fifth That we should honour and obey, love and comfort our parents ; and behave with proper respect to all who have a lawful authority over us.

The fifth, that we should honour and obey, love and comfort our parents அஞ சாவது நாமநமமைபபெ றறோரகளைபபடுததவும கீழபபடியவும அனபுவை ககவும திருததிபணணவுங கறபிககிறது

We are taught by the fifth commandment, to reverence and pay obedience to our father and mother : to regard them with affection and to console them.

And behave with proper respect to all who have a lawful authority over us நமமுடெய நியாயமானவதிகாரமுள ள சகலருககுந தகுமான மரியாதையொடெநடநது கொளளவும — Also to conduct ourselves with becoming regard towards all our rulers and superiors.

EXERCISE 9th.

The sixth That we should not wilfully and unlawfully take away the life of any person, nor do any kind of hurt to others, nor bear any malice or hatred in our heart, *but study, on the contrary to live peaceably with all men.*

The sixth, that we should not wilfully and unlawfully take away the life of any person ஆறிவது நாம ஆனகாரமு மனனிதமுமாய ஒருததனை யும வதைசெயயலாகாதெத னறு கறபிககிறது — By the sixth commandment we are taught, that it is our duty to refrain from killing any one by design, or violence, contrary to the law of God.

But study, on the contrary, to live peaceably with all men அது க்குவதிலாய நாமசகலரொ டெயும சமாதானமாயவா சமபணணிககவனமாயிரு ககவெணும — To endeavour rather to be at amity with every one.

EXERCISE 10TH

The seventh, That we should keep ourselves in temperance, soberness and chastity, avoiding all indecencies of behaviour and conversation and ***whatever has a tendency to corrupt and defile the mind.***

The seventh that we should keep ourselves in temperance, soberness and chastity எழா வதுஞானமமிதத்தையுமசொ ஸ்தபுததியையும மரியா தையுமகைகொணடு நடக்கக்கடவோ மெனகிறது	We learn from the seventh commandment, that it is our duty to use moderation in all things, to avoid intoxication and obscenity.
Whatever has a tendency to corrupt and defile the mind மனதை அசுததிபணணவுமகெடுகக வுமயோசிரெதனனவணெடா	Every thing that is calculated to vitiate and pollute the understanding and the heart.

EXERCISE 11TH.

The eighth, That we should not deprive any person of his right and property, either by force or fraud; but should be just and honest in all our dealings, & ***give to every man his due.***

The eighth that we should not deprive any person of his right and property either by force or fraud எடாவது யாதாமொருவனுடைய ஆ ஸ்திையயும சுதநதரததை யும பலவநததிஞலாவது வஞசகததிஞலாவது எடுத துககொளளவேணடாமெ னறு நமககுககறபிககிறது	We are instructed in the eighth commandment not to wrong any one of what may be due to him, or his wealth, whether by violence or deception.

Give to every man his due சகலருக்குஞ்செலுத்த வேண்டியதைச்செலுத்து

Render unto all men that to which they have a just claim.

EXERCISE 12TH.

The ninth, That we should not injure the reputation of others, either by false evidence in the court of justice, or by slander, backbiting, and tale bearing, in common conversation.

The ninth that we should not injure the reputation of others, either by false evidence in a court of justice or by slander, backbiting and tale-bearing in common conversation ஒன்பதாவது நியாயஸ்தலத்திலே பொய் சாட்சியினாலாவது வார்த்தைப்பேச்சில் நிந்தனைபுறணி இதுகளினாலாவது மற்றவர்களுடைய கீர்த்தியைப்பாரமிகவிசைபண்ணுமலவிலகுகிறது

The ninth commandment teaches us, not to wound other men's characters, by accusing them unjustly in the public place where justice is administered, or by privately traducing them and publishing every little story to their prejudice.

EXERCISE 13TH.

The tenth forbids all unlawful wishes and unjust desires; **and is a fence and security to the other commandments, by directing us not to envy what others enjoy but *to be fully contented with our state and circumstances.***

The tenth forbids all unlawful wishes and unjust desires பததாவது அனனீதமான கோரிக்கைகளும ஞாயககேடான இசசைகளுமாகிய எலலாததையுமவிலககுகிறது	The last command prohibits every illegal, unrighteous, and covetous inclination.
To be fully contented with our own state and circumstances நமககுளளடாயிருககிறசொநதஸதிதி திரிதுவாகததோடெ முழுதுநதிருததியாயிருகக	To be entirely satisfied with our situation and condition in the world.

EXERCISE 14TH.

Lord have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Lord have mercy upon us ஆணடவரெ எஙகளை பேரிலிரககமவையும	Be compassionate towards us, O God.
And write all these thy laws in our hearts, we beseech thee! உமமுடைய இநத கறபனைகளையெலலாமெஙகளிருதயஙகளிலெழுத தேவரீரை வேணடிககொளளுகிறெறாம	And we intreat of thee to imprint every one of these commandments which thou hast given, upon our minds.

EXERCISE 15TH.

The Almighty was pleased to deliver also to Moses *several directions for the better government of the people*, and *to establish what is called the Ceremonial Law*.

Several directions for the better government of the people மனிஷசாதிகளைநேததியாய ஆளுகிறதுககொதத அனெகங கடடளைகள	Many instructions how to rule the nation in a superior manner.
To establish what is called the Ceremonial Law சடஙகுகளுககடுதத ஞாயபபிரமாணததை யேறபடுததவும	To institute that part of religion which consisted in external observances.

EXERCISE 16TH.

He commanded him to erect a tabernacle for public worship, and gave him particular instructions *concerning the building and the utensils thereof;*

He commanded him to erect a tabernacle for public worship அவர் பொதுவானபூசைககு ஒரு திவவியஸதலம யேறபடுத தமபடிககு அவருககுத தரவுகொடுததார்	He gave him orders to fix a large tent for the people to assemble in for devotion and other religious services.
Concerning the building and the utensils thereof கடடடததையும அதினதடடுமுடடுகளையு ஙகுறிதது	Regarding the form and materials of the fabric and the implements belonging to it.

EXERCISE 17TH:

Concerning the *office of High Priest* and the separation of the Levites for *the performance of divine service;* and concerning *the burnt offerings and sacrifices.*

Office of High Priest பிரதானகுருககளுததியோ கம	The duties belonging to the chief of the priests.
The performance of divine service தெயவபப ணிவிடையை நிறைவேற றுதல	The celebration of sacred worship.
The burnt offerings and sacrifices தகனபபலியும செபவேததியமும	Oblations of which the whole were consumed by fire, and other offerings.

EXERCISE 18TH.

There was a material difference between the moral and the ceremonial law; the former was far more excellent and valuable than the latter.

There was a material difference between the moral and the ceremonial law சனமாரக்க தததககேதத ஞாயபபிரமா ணததுககும சடஙகுகளுக கேதத ஞாயபபிரமாணத துககும விசேஷமானபே தம உணடாயிருநதது	The laws which enjoined the performance of good actions, and those that regarded outward observances varied from each other.

The former was far more excellent and valuable than the latter முனனேயது பினனே யதைவிட அதிக சிரேஷ்ட முமஎணணபபடடதகக அமாயிருநதது	The first mentioned was superior in every point of view, to that mentioned last.

EXERCISE 19TH.

The moral law is in its own nature good and excellent, and carries with it an intrinsic obligation ; ***it is invariable, and must continue the same for ever.***

The moral law is in its own nature, good and excellent சனமார்க்கத்து க்கேற்றகுருப்பிரமாணம் சுபாவததில உததமமுமு சிரேஷ்டமுமுளளதா யிரு நதது	The law of works is of itself admirable and of great worth.
It is invariable and must continue the same for ever அது வேறுபடாம லெனறெனறைக்கும் நிலை ததிருக்கவேணும	It will always remain as it now is, and cannot undergo any change.

EXERCISE 20TH.

But the ceremonial law received *all its efficacy, and all its power of obliging*, merely *from its being positively commanded.*

All its efficacy and all its power of obliging பலவாநதமாய நடததுகிற அதின எலலா அதிகாரமும வலலமையும	**The full force and authority which it has, to command obedience.**
From its being positively commanded அது நிசசயமாககடடளையிடபபடடிருககிறபடியினாலெ	**Because it was absolutely enjoined.**

EXERCISE 21ST.

It was only of a temporary nature,* and given to a peculiar people ; *it was the shadow of things to come,* and to continue no longer than *till the substance actually appeared.

It was only of a temporary nature அது நிலையிலலாத தனமையுளளதாயிருநதது	**It was to continue in force but for a time.**
It was the shadow of things to come வருங காரியததின சாயையாயிருநதது	**It merely represented what would appear and transpire in after ages.**
Till the substance actually appeared அபபொருள மெயயாயததோறறபபடுகிறவரைககும	**Until the meaning was fully developed.**

EXERCISE 22nd.

The end and use of it was, partly *to distinguish the Jews* and as it were, *fence them against the idolatry of the neighbouring nations.*

To distinguish the Jews யூதர்களைககுறிபபி டுவிரிததுககாக	To make a difference between the children of Israel and other nations.
Fence them against the idolatry of the neighbouring nations அடுத தடுதேசததாரினவிககிரக ஆ ராதனையைநீககி அவர்களை காபபாறறுவதறகாக	Preserve them from the paganism of the people that surrounded them.

EXERCISE 23rd.

Partly *by their purifications and washings to remind them of purity of heart*, and oblige them more strongly *to the practice of all moral duties.*

By their purifications and washings to remind them of purity of heart அவர்களுடைய சுசிகளினாலும ஸநானங களினாலும இருதய சுததி யை அவர்களுககு ஞாபக படுததுவதறகாக	To cause them, by the acts of cleansing and the oblations which they performed, to remember, that the affections and thoughts should be free from sinful corruption..
To the practice of all moral duties சனமாரக ககடமைகளை அபபியசிகக	To the virtuous and relative obligations which they owed to each other.

EXERCISE 24TH.

But chiefly, by their offerings and sacrifices, *to cherish a lively faith and hope in that great Deliverer*, whose soul should be made an offering and sacrifice for sin, *The Law was a schoolmaster to the Jews to bring them unto Christ.*

To cherish a lively faith and hope in that great Deliverer அநதபபெரிய இரட்சகர்பேரில சுசீவையு ளள விசுவாசமும நமபிக கையுமுணடாககுமபடிககு	To nourish an active confidence and assurance in the mighty Redeemer.
The law was a schoolmaster to the Jews to bring them unto Christ யூதர்களைககிறிஸத துவணடையிற்சேர்ககுமா யபபிரமாணம ஒருவாததி யாராகவிருநதது	The Mosaic institutions acted as a leader to guide the Israelites to the Saviour.

RECAPITULATION.

THE Israelites had not long pitched their camp before Mount Sinai, when the glory of the Lord appeared upon the mountain with thunder and lightning and the sound of a trumpet; and God, having called Moses to the top of the mount, made a covenant with the Israelites, that if they would obey His voice, they should be a peculiar treasure unto Him above all people. He

then gave them the Ten Commandments, which contain the sum and substance of the moral law, written on stone; the tables were the work of God, and the writing was the writing of God, graven on the tables.

The first teaches, That there is but one God, and that we are to worship Him alone, and have Him for our God.

The second teaches, That we are not to worship God in an unworthy manner; by bowing down to a picture or image, or making any representation of Him; and consequently, that we are to worship Him in spirit and in truth.

The third forbids all oaths, not only perjury, but common swearing, and using the holy name of God upon trifling occasions, and without a becoming seriousness and reverence.

The fourth, directs us to rest from all labour, and lay aside all worldly business on the Sabbath day; and to keep it holy by reading and meditation, by public and private prayer.

The fifth, That we should honour and obey, love and comfort our parents; and behave with proper respect to all who have a lawful authority over us.

The sixth, That we should not wilfully and unlawfully take away the life of any person, nor do any kind of hurt to others, nor bear any malice, or hatred in our hearts; but study, on the contrary, to live peaceably with all men.

The seventh, That we should keep ourselves in temperance, soberness and chastity, avoiding all indecencies of behaviour and conversation, and whatever has a tendency to corrupt and defile the mind.

The eighth, That we should not deprive any person of his right and property, either by force or fraud; but

should be just and honest in all our dealings and give to every man his due.

The ninth, That we should not injure the reputation of others, either by false evidence in a court of justice, or by slander, backbiting, and tale-bearing, in common conversation.

The tenth forbids all unlawful wishes and unjust desires ; and is a fence and security to the other commandments, by directing us not to envy what others enjoy, but to be fully contented with our own state and circumstances.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee!

The Almighty was pleased to deliver also to Moses several directions for the better government of the people, and to establish what is called the Ceremonial Law, He commanded him to erect a tabernacle for public worship, and gave him particular instructions concerning the building and the utensils thereof; concerning the Office of High-priest, and the separation of the Levites for the performance of divine service ; and concerning the burnt offerings and sacrifices.

There was a material difference between the moral and the ceremonial law ; the former was far more excellent and valuable than the latter. The moral law is in its own nature good and excellent, and carries with it an intrinsic obligation; it is invariable, and must continue the same for ever. But the ceremonial law received all its efficacy, and all its power of obliging, merely from its being positively commanded ; it was only of a temporary nature, and given to a peculiar people; it was the shadow of things to come, and to continue no longer than till the substance actually appeared. The end and use of it was, partly to distinguish the Jews, and, as it were, fence them

against the idolatry of the neighbouring nations; partly, by their purifications and washings, to remind them of purity of heart, and oblige them more strongly to the practice of all moral duties; but chiefly, by their offerings and sacrifices, to cherish a lively faith and hope in that great Deliverer, whose soul should be made an offering and sacrifice for Sin. The law was a schoolmaster to the Jews to bring them unto Christ.

Chapter 3rd.

THE WANDERING IN THE DESERT CONCLUDED.

EXERCISE 1st.

When Moses had delayed for several days, to come down out of the mount (for he continued there forty days and nights) ***the people required Aaron to make them some gods,*** and they prevailed upon him to form a golden calf as a god for them, to be the object of their worship, and their guide and conductor.

When Moses had delayed, for several days, to come down out of the mount மோசெயெ னபவர் மலையை விட்டிறங்கி வருவத வெகுநாளதாமதித்த தபின்பு	After Moses had tarried a long while without descending from the mountain.

The people required Aaron to make them some gods சனங்கள் தங்களுக்குச்சில சுவாமிகளை உண்டாக்க ஆரோனோடே வேண்டிக்கொண்டார்கள்

Aaron was requested by the multitude to form and set up some idols for them to worship.

EXERCISE 2ND.

How weak and blameable was Aaron, in yielding to the importunity of the people, and becoming a partaker of their sin. Yet, alas! how apt are we all to give way to the humour and opinion of the company we keep, even against the light of our minds, and the conviction of our conscience! *The fear of man bringeth a snare, but whoso putteth his trust in the Lord, shall be safe.*

How weak and blameable was Aaron in yielding to the importunity of the people சனங்களுடைய அலட்டுக்காக ஆரோன் ஒத்துக்கொண்டதிலே அவனென்ன புத்தியீனனும் நிந்திதனுமானான்

How little strength of mind did Aaron shew, and how deserving was he of censure for thus doing as the multitude required him.

The fear of man bringeth a snare, but whoso putteth his trust in the Lord, shall be safe ம
னிஷருடைய பயம ஒரு
வலையாயிருககு ஆனால கர்த
தாவினிடததில நமபிககை
வைககிறவன சொஸததமா
யிருபபான

While in dread of our fellow creatures, we are in danger of being drawn into sin; whereas, if we confide only in God, we shall remain secure.

EXERCISE 3RD.

As they were paying adoration to their new idol, and singing and dancing round it, Moses came down from the mountain **; and was so exceedingly moved with anger at their behaviour that he threw down the tables of the law, which he had in his hand, and brake them.**

As they were paying adoration to their new idol, and singing and dancing round it, Moses came down from the mountain அ
வர்கள தஙகள புதுவிககிர
கததுககுபபூசைசெலுததி
அதைசசுறறிபபாடிககொ
ணடும ஆடிககொணடுமி
ருககையில மோசெ மலை
யைவிடடிறஙகிககீழெவநதார்

Moses descended from the hill whilst they were worshipping the image that had been newly made, and circumambulating it with song and dance.

EXERCISE 4TH.

He then destroyed the image, and commanded the sons of Levi to slay those who had been principally, guilty of this idolatry. He afterwards returned to the Lord and made intercession for Aaron and the people: *the Lord was pleased to forgive their wickedness;* and commanded Moses to write the Ten Commandments on two tables of stone.

He then destroyed the image and commanded the sons of Levi to slay those who had been principally guilty of this idolatry அப பொ அவராநதசசுருபததை யுடைததது விககிரக ஆராத னைககுததலைமையாயிருந தகுறறவாளிகளைசசஙகரித துபபோட லேவி எனறவ ருடைய குமாரர்களுககுக கடடளையிடடார்	After that he broke the idol in pieces, and ordered the Levites to put to death the chief instigators to this worshipping of images, instead of the only true God.
The Lord was pleased to forgive their wickedness அவர்களுடைய அககிரமததை மனனிகக ஆணடவர் சிததமானார்	God condescended to pardon the crime which they had committed.

EXERCISE 5TH.

The people however soon gave way to the natural corruption of their hearts; they offended God again and again, and many of them suffered the just effect of their obstinacy and impiety. *Nadab and Abihu were consumed by fire from heaven,* for disregarding the fire of the Lord upon the altar, and bringing common fire into the tabernacle, which he commanded them not.

The people however soon gave way to the natural corruption of their hearts ஆகிலும் உடனெசனங்கள் தங்களுடையசுபாவகெடுதலுள்ள இருதயத்தின்படியெநடந்தார்கள்	Notwithstanding what God had done, the multitude yielded almost immediately to their inbred inclination to vice and rebellion against divine laws and authority.
Nadab and Abihu were consumed by fire from heaven ஆகாசத்திலிருந்து விழுந்த அக்கினியினாலெ நாதாப என்றவனும் அபியு என்றவனும் அழிந்துபோனார்கள்	Fire came from above and destroyed both Nadab and Abihu.

EXERCISE 6TH.

Many were destroyed at a place called Taberah (that is a burning, because the fire of the Lord burnt amongst them) on account of their impatient repinings, *Many died of a plague at Kibroth Hataavah (that is the graves of lust) because they complained of their food, and lusted for flesh to eat. One man was stoned for blasphemy*; another was stoned for breaking the sabbath; and Miriam was stricken with leprosy for murmuring against Moses.

Many died of a plague because they complained of their food, and lusted for flesh to eat. அனேகர் தங்களபோசனத்தைக்குறித்து முறையிட்டபடியினாலும் மாம்சத்தின் ஆசையுள்ளவர்களாயிருந்தபடியினாலெயும பெருவாரி னோவினுலிறந்துபோனார்கள	Numbers, discontented with what God had sent them to eat; and desiring animal food, perished by a pestilence that was sent among them.
One man was stoned for blasphemy ஒருமனுஷின தெயவததைததூஷிணிததினாலெ கலலெறியுணடு மாணடுபோனான	They put one person to death by casting stones upon him, for taking the name of God in vain.

EXERCISE 7TH.

When they had proceeded farther in the wilderness, and drew near to Canaan, ***Moses sent twelve men to take a view of the land and its inhabitants***; who brought back an evil report, saying: The land eateth up the inhabitants thereof, and ***all the people are giants***, and we were in our own sight but ***as grasshoppers***.

Moses sent twelve men to take a view of the land and its inhabitants அபபூமியையுமதின குடியானவர்களையுஞசோதிகக மோசேயெனறவர் பனனிரணடுபேரையனுபபினார்	A dozen individuals were ordered by Moses to go and examine the state of the country, and the character and appearance of the people that dwelt therein.
All the people are giants அநதசசனஙகளெலலாம ராடசதர்கள	Every one of the inhabitants is above the ordinary size of men.
As grasshoppers வெடடுககிளிகளைபோலெ	Like the small insects that hop among the grass.

EXERCISE 8TH.

The Israelites were so disheartened and terrified with this account, that they again reproached Moses, and resolved to go back into Egypt. ***God was highly displeased with them for this contumacy and hardness of heart.***

The Israelites were so disheartened and terrified with this account இந்தசசமாசாரததினிமிததி
யமஇஸரவேலெனறவர்கள
மிகவும மனசிளககரிததுப
பேரயததிலலைடநதார்கள

This report discouraged and alarmed the children of Israel to such a degree.

God was highly displeased with them, for this contumacy and hardness of heart பரா
பரர் அவர்களுடைய முரு
ட்டுததனததுககும இரு
தய அழுத்தத்துககும அ
வர்களெபரில நிரமபவும
தாபகலாயிருநதார்

Their obstinacy and obduracy greatly incensed the Lord against them.

EXERCISE 97TH.

And declared, that *for a punishment they should wander in the wilderness forty years*, and that none of the people, who were above twenty years of age, except Joshua and Caleb, should go into the land of Canaan; *the land flowing with milk and honey*, and abounding with all good things.

For a punishment they should wander in the wilderness forty years தெணடனையாக அவர்கள
நாறபது வருஷமவனாகரு
ம வஞாநதாததிலெ அலைந
து திரியவேணும

Their chastisement should be, to roam about the desert for the space of two score years.

The land flowing with milk and honey பாலுந தேனும வழிநதோடுகிற தேசம

That country which superabounded with rich and sweet nutriment.

EXERCISE 10TH

They were distrustful of that power and goodness, which had been so often and so wonderfully manifested in their favour; and despaired of getting possession of that land, which God had promised to give them. So it is with us in our way to the heavenly Canaan: *our lusts are the enemies which oppose our entrance.*

They were distrustful of that power and goodness, which had been so often and so wonderfully manifested in their favour அவர்களுக்குததயவாக அநெகந்தரமிகவு மாசசரியமாய வெளிபபடுததியிருநத வலலமையையும நனமையையும நமபாதவர்களாயிருநதார்கள

They confided not in that might and kindness which they had experienced so frequently, and in such remarkable ways, to their advantage.

Our lusts are the enemies which oppose our entrance நமமுடைய பொலலாத இசசைகள பகையாளிகளபோலெ நாம பிரவேசிககிறதைததடுககிறது

Our evil passions rise up in hostility to our entering in.

EXERCISE 11TH.

And we are apt, like the Israelites, to look upon them as giants, and upon ourselves as grasshoppers. But *be strong in the Lord, and go forth in the power of His might;* in cheerful dependance on His victorious aid, bid defiance to all your enemies, and *labour with renewed diligence and vigour to enter into the complete and eternal rest of God,* that you may not fall after the same example of unbelief and disobedience.

Be strong in the Lord and go forth in the power of His might கர் ததாவை நமபிபபலபபட டவருடைய அதிகாரவலல மையிலெல வெளிபெய போஙகள	Place your unshaken confidence in God and advance, relying on His Almighty arm.
Labour with renewed diligence and vigour to enter into the complete and eternal rest of God காததாவினுகுரை வரறு நிததிய சவுககியததுக குடபிரவேசிகக புதிதாகஇ ன கருததோடேயும பெ லததோடேயும பிரயாசை படடுஙகள	Strive with redoubled assiduity and strength to go into the Lord's habitation of perfect and everlasting peace.

EXERCISE 12TH.

Afterwards Korah, one of the heads of a tribe, **and many other persons of considerable dignity, *upbraided* Moses and Aaron, *for lifting themselves above the congregation,* and excluding others from any share of honour and power.**

Afterwards Korah one of the heads of a tribe பிறபாடு ஒருகோததிரததின தலைவனாகிய கோருவெ ணரி ஒருவன	Subsequent to this, a principal man of one of the families of Israel, named Korah.
To upbraid அதடடுகிறது	To urge with reproach.
For lifting themselves above the congregation சபையாருககுமேலாக அவர்களதஙகளைததாமெ உயர்ததிககொணடபடியினாலெ	Because they exalted themselves over the assembly of the people.

EXERCISE 13TH.

And attempted by a seditious tumult to deprive them of their authority, **and to take the priesthood upon themselves. But their rebellion was punished in a wonderful manner; for *the earth opened under them, and they, and all that belonged to them, went down alive into the pit, and the earth closed upon them.***

And attempted, by a seditious tumult, to deprive them of their authority கலகமான அமளியினாலெ அவர்களுடைய அதிகாரததைதெயடுததுபபொட வகைபார்ததார்கள	And endeavoured by a turbulent commotion to take from them their influence and power.

The earth opened under them, and they, and all that belonged to them, went down alive into the pit, and the earth closed upon them அவர்களுக்குக்கீழே பூமிவெடித்து அவர்களும் அவர்களோடே சேர்ந்தவர்களெல்லாரும் பாதாளத்திலுயிரோடே யிறங்கின பிற்பாடு அவர்களைப் பூமிமூடிக் கொண்டது

The ground beneath their feet clave asunder, when both themselves and their families, fell while living into the abyss, and the ground, joining together again, shut them in.

EXERCISE 14TH.

The Israelites then wandered up and down from place to place, and *in the sandy deserts of Kadesh, they murmured for water. Moses therefore struck a rock, and it poured forth streams before them.*

In the sandy deserts of Kadesh they murmured for water காதேசென்கிற மணற் பூமியான வனாந்தரத்திலே தண்ணீர்வேண்டி அதற்காக வெறுத்துக் கொண்டார்கள்

They expressed discontent because, when in the wild and uninhabited country about the town of Kadesh, which was a sandy soil, they had no water to drink.

Moses therefore struck a rock, and it poured forth streams before them அதற்காக மோசே யென்பவர் ஒருபாறையையடித்தார் அது அவர்களுக்கு முன்னே நீரோட்டத்தைப் பொழிந்தது

In consequence of which Moses smote a stony mountain and the water gushed out abundantly in their presence.

EXERCISE 15TH.

But upon this occasion *Moses and Aaron neglected to give the glory of the miracle to God, and assumed the honour and power of it in some degree to themselves, at which God was so highly offended, that he declared that they should not enter the land of Promise.*

Moses and Aaron neglected to give the glory of the miracle to God. and assumed the honour and power of it, in some degree, to themselves மோசெயும ஆரொனும அறபுதத்தின மகிமையைப பராபரனுககுச செலுததாமல அதைநடததினவலலமையும கனமும கொஞசம தஙகளுககுரியதெனறு நினைததார்கள

Aaron and Moses, instead of glorifying the Lord on account of this extraordinary act, took partly to their own persons the praise and the strength of performing it.

At which God was so highly offended that He declared that they should not enter the land of Promise அதறகாகப்பராபரர் மிகவுங கோபங்கொணடது வாககுததததம பணணப்பட்ட தேசததிலுபபிரவேசிககககூடாதெனறு திருவுளமபற்றினார்

The Lord was, thereby greatly displeased, and, as a punishment, denied them the pleasure of going into the country which He had engaged to give to the seed of Abraham.

EXERCISE 16TH.

From thence the people journeyed to Mount Hor, where Aaron died; and being refused by the king of Edom to pass through his country, and *in want of provisions, they again rebelled against Moses.*

From thence the people journeyed to mount Hor, where Aaron died அவிடததிலிருநதுசனஙகள ஆர் எனறு மலைககுபபய ணமாயபபோனார்கள அங கெ ஆரோன மரிததுப போனான	The Israelites travelled from that place to the hill called Mount Hor; at which mountain Aaron expired.
In want of provisions they again rebelled against Moses அவர்கள தினபணடஙகளிலலாமை யினாலெ பினனுமமோசே யினிடததிலககலகஞசெய தார்கள	Once more they rose up tumultuously in opposition to Moses, because they had no food.

EXERCISE 17TH.

For which crime God sent fiery serpents among them, by whose bites many were destroyed; but upon their humility and repentance, *He commanded Moses to hang a brazen serpent upon a pole:* and *the wounded persons, by looking upon it, were healed.*

For which crime God sent fiery serpents among them, by whose bites many were destroyed அநதரோகததுக காக ஆணடவரவர்களுககுள கொளளிவாயசசரபபஙகளை யனுபப அதுகளின கடியி னாலெ அனெகமபேர் மா ணடுபொனார்கள

To punish the said offence, snakes of a very fierce and venomous description came, at the Lord's command, into the midst of the people, and killed many persons by biting them.

He commanded Moses to hang a brazen serpent upon a pole ஒரு கமபததினபெரிலெ ஒரு வெணகலசசரபபததைத தூ ககுமபடியாயமோசெககு அவர் கடடளையிடடார்

Moses was ordered by the Lord to suspend upon a long staff, a snake made of brass.

The wounded persons, looking upon it, were healed காயமபடடபேர்கள அதைதயெறெடுததுபபார்த ததினாலெ சொஸததமாய பபோனார்கள

Those who were bitten grew well in consequence of their fixing their eyes upon the brazen image.

EXERCISE 18TH.

What a lively emblem was this of Him, who offered Himself a sacrifice upon the cross; and upon beholding whom, with true repentance and faith, the wounded conscience obtains pardon and peace!

What a lively emblem was this of Him, who offered Himself a sacrifice upon the cross இதுசிலுவையினமேலத னனைததானே பெலியிடவ ருககு எபபேர்பபட வெ ளியரஙகமான திஷடாநதர மாயிருநதது

How striking a type was here presented of that Person, who sacrificed His own body on the tree.

Upon beholding whom, with true repentance and faith the wounded conscience obtains pardon and peace உ ணமையான அனுதாபத தோடேயும நமபிககை யோடேயும அவனைபபா ர்ககிறதிலேயாகுலப படடமனமனனிபபையும உபசாநததைதயுமஅடையும

If any one, whose mind is distressed by the recollection of past sins, looks upon the said Person with sincere contrition and belief, he will receive forgiveness and tranquillity of soul.

EXERCISE 19TH

After several marches and encampments, they arrived at mount Pisgah, and *having gained several victories over the Amorites, proceeded to the plains of Moab.*

After several marches & encampments they arrived at mount Pisgah அனேகநதரமபயண மபணணிபாளையபம இறங கின பிணபு பிஷ்ககா எனற மலையிலவநது சேர்நதார்கள

Having completed many marches, during which they often pitched their tents, they arrived at the hill called, mount Pisgah.

Having gained several victories over the Amorites, proceeded to the plains of Moab ஆமோரியரோடேயவர்களைஅநேகதரஞ்செயித்து மோவாப்பனைகிழ் சமபூமிவெளிகளுக்குப்போனார்கள்

After they had frequently conquered the descendants of Emer, they pursued their journey to the flat and open country inhabited by the Moabites.

EXERCISE 20TH.

Balak the king of Moab, terrified at their approach, sent for the prophet Balaam to curse them in a solemn manner; but when he came, *the prophetic Spirit of God over-ruled his intentions to curse, and caused him to bless them.*

Balak the king of Moab, terrified at their approach, sent for the prophet Balaam to curse them in a solemn manner மோவாப் தேசத்தின் இராசாவாகிய பாலாக் என்றவர் அவர்கள் வருவதைக்கண்டு திகிலடைந்து அவர்களைத்தெய்வபத்தியாலச்சபிக்க பாலாமென்ற தீர்க்கதெரிசியை வரவழைத்தார்

The Moabitish monarch, named Balak, dispatched messengers to fetch Balaam who was a certain foreteller of future events, that he might, with a religious appearance, pronounce on them the execration of God; for the king was alarmed when he saw how near they advanced to his dominions.

The prophetic Spirit of God over-ruled his intentions to curse, and caused him to bless them அவர்களைச் சபிக்கப்போன அவனுடைய எண்ணத்தைப் பராபரனுடைய தீர்க்கதெரிசனமான ஆவி தடுத்து அவர்களை ஆசீர்வதிக்கும்படி செய்விச்சுது

His design of pronouncing a malediction was restrained by the Lord's Spirit of prophecy, which influenced him to utter a blessing upon them.

EXERCISE 21ST.

At length Moses being one hundred and twenty years old, and knowing that the time of his death drew near, set before the people the repeated mercies and commands of God, and exhorted and pressed them, both by promises and threatenings, *to a faithful and constant obedience.*

At length Moses being one hundred and twenty years old, and knowing that the time of his death drew near, set before the people the repeated mercies and commands of God கடைசியிலே மோசெ நூற்றிருபது வயதிருந்து தன்னுடைய மரணகாலமடுத்ததென்று அறிந்து கர்த்தா அனேகந்தரம் கொடுத்த அனுக்கிரகங்களையும் கட்டளைகளையும் சனங்களுக்கு வெளிப்படுத்தினர்

At last; when Moses had attained the age of 120, and began to perceive the speedy approach of the end of his days, he recounted in the hearing of the Israelites, all the Lord's precepts and the numerous instances He had given them of His compassion and love.

And exhorted and pressed them to a faithful and constant obedience உண்மையும் இடைவிடாததுமான கீழ்ப் படிதலைக்குறித்து அவர்க ளுக்குச்சண்டித்திடமாகப்படுத் தி சொன்னார்	**And urged and incited them, by every possible motive, to be steadfast and sincere in the performance of their duty.**

EXERCISE 22ND.

After which *having taken (from the top of Mount Pisgah) a view of the country of Canaan, which the Lord had promised to the posterity of Abraham,* and which they were soon to take possession of, *he died in peace, and was translated into the heavenly Canaan, that better country, where are rivers of pleasure, and joys for evermore.*

Having taken a view of the country of Canaan, which the Lord had promised to the posterity of Abraham ஆபிரு மின சந்ததிக்காகப்பராபர ர் வாக்குக்கொடுத்த கானா னென்ற தேசத்தைப்பார்த் தபி	**After he had looked from a distance, at that land that was called the land of Canaan, and which God had engaged to give to Abraham's descendants.**

He died in peace, and was translated into the heavenly Canaan, that better country where are rivers of pleasure, and joys for evermore அவர் உபசார தததொடெமரித்துதினப நதிகளும நிததியசநதொஷ ஙகளும உணடாயிருககிற பாம காணெனனு அநத ரேததியான தேசததுககு கொணடுபோகபபடடார்

He departed this life in tranquillity and was removed to that land which is far superior to the earthly Canaan, even to heaven itself, wherein unceasing happiness will be enjoyed, and streams of delight will flow for ever, like inexhaustible rivers.

RECAPITULATION.

When Moses had delayed, for several days, to come down out of the mount, (for he continued there forty days and nights,) the people required Aaron to make them some gods; and they prevailed upon him to form a golden calf, as a god for them, to be the object of their worship, and their guide and conductor. How weak and blameable was Aaron in yielding to the importunity of the people, and becoming a partaker of their sin! Yet, alas, how apt are we all to give way to the humour and opinion of the company we keep, even against the light of our minds, and the conviction of our consciences! The fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be safe. As they were paying adoration to their new idol, and singing and dancing round it, Moses came down from the mountain; and was so exceedingly moved with anger at their behaviour, that he threw down the tables

of the law, which he had in his hand, and brake them. He then destroyed the image; and commanded the sons of Levi to slay those who had been principally guilty of this idolatry. He afterwards returned to the Lord and made intercession for Aaron, and the people: the Lord was pleased to forgive their wickedness; and commanded Moses to write the Ten Commandments on two tables of stone.

The people however soon gave way to the natural corruption of their hearts; they offended God again, and again, and many of them suffered the just effect of their obstinacy and impiety. Nadab and Abihu were consumed by fire from heaven, for disregarding the fire of the Lord upon the altar, and bringing common fire into the tabernacle, which he commanded them not. Many were destroyed at a place called Taberah (that is, burning, because the fire of the Lord burnt amongst them) on account of their impatient repinings. Many died of a plague at Kibroth Hattaavah (that is, the graves of lust) because they complained of their food, and lusted for flesh to eat. One man was stoned for blasphemy; another was stoned for breaking the Sabbath; and Miriam was stricken with leprosy for murmuring against Moses.

When they had proceeded farther in the wilderness, and drew near to Canaan, Moses sent twelve men to take a view of the land and its inhabitants; who brought back an evil report, saying: The land eateth up the inhabitants thereof, and all the people are giants, and we were in our own sight but as grasshoppers. The Israelites were so disheartened and terrified with this account, that they again reproached Moses, and resolved to go back into Egypt. God was highly displeased with them for this contumacy and hardness of heart; and declared, that for a punishment they should wander in the wilderness forty years, and that none of the people, who were above twenty years of age, except Joshua

and Caleb, should go into the land of Canaan; the land flowing with milk and honey, and abounding with all good things.

They were distrustful of that power and goodness, which had been so often and so wonderfully manifested in their favour; and despaired of getting possession of that land, which God had promised to give them.—So it is with us in our way to the heavenly Canaan; our lusts are the enemies which oppose our entrance; and we are apt like the Israelites, to look upon them as giants, and upon ourselves as grasshoppers. But be strong in the Lord, and go forth in the power of His might; in cheerful dependance on His victorious aid, bid defiance to all your enemies, and labour with renewed diligence and vigour to enter into the complete and eternal rest of God, that you may not fall after the same example of unbelief and disobedience.

Afterwards Korah, one of the heads of a tribe, and many other persons of considerable dignity, upbraided Moses and Aaron, for lifting themselves above the congregation, and excluding others from any share of honour and power; and attempted by a seditious tumult to deprive them of their authority, and to take the priesthood upon themselves. But their rebellion was punished in a wonderful manner; for the earth opened under them, and they, and all that belonged to them, went down alive into the pit, and the earth closed upon them.

The Israelites then wandered up and down from place to place, and in the sandy deserts of Kadesh, they murmured for water. Moses therefore struck a rock, and it poured forth streams before them: but upon this occasion Moses and Aaron neglected to give the glory of the miracle to God, and assumed the honour and power of it in some degree to themselves, at which God was so highly offended, that He declared that they should not enter into the land of Promise.

From thence the people journeyed to Mount Hor, where Aaron died; and being refused by the king of Edom to pass through his country, and in want of provisions, they again rebelled against Moses: for which crime God sent fiery serpents among them, by whose bites many were destroyed; but upon their humility and repentance, he commanded Moses to hang a brazen serpent upon a pole: and the wounded persons, by looking upon it, were healed. What a lively emblem was this of Him, who offered Himself a sacrifice upon the cross; and upon beholding whom, with true repentance and faith, the wounded conscience obtains pardon and peace!

After several marches and encampments, they arrived at mount Pisgah, and having gained several victories over the Amorites, proceeded to the plains of Moab. Balak, the king of Moab, terrified at their approach, sent for the prophet Balaam to curse them in a solemn manner; but when he came, the prophetic Spirit of God over-ruled his intentions to curse and caused him to bless them.

At length Moses being one hundred and twenty years old, and knowing that the time of his death drew near, set before the people the repeated mercies and commands of God, and exhorted and pressed them, both by promises and threatenings, to a faithful and constant obedience. After which having taken (from the top of Mount Pisgah) a view of the country of Canaan, which the Lord had promised to the posterity of Abraham, and which they were soon to take possession of, he died in peace, and was translated into the heavenly Canaan, that better country, where are rivers of pleasure, and joys for evermore.

FINIS.